

DOMINICANA

SUMMER, 1958

● DOMINICANA ●

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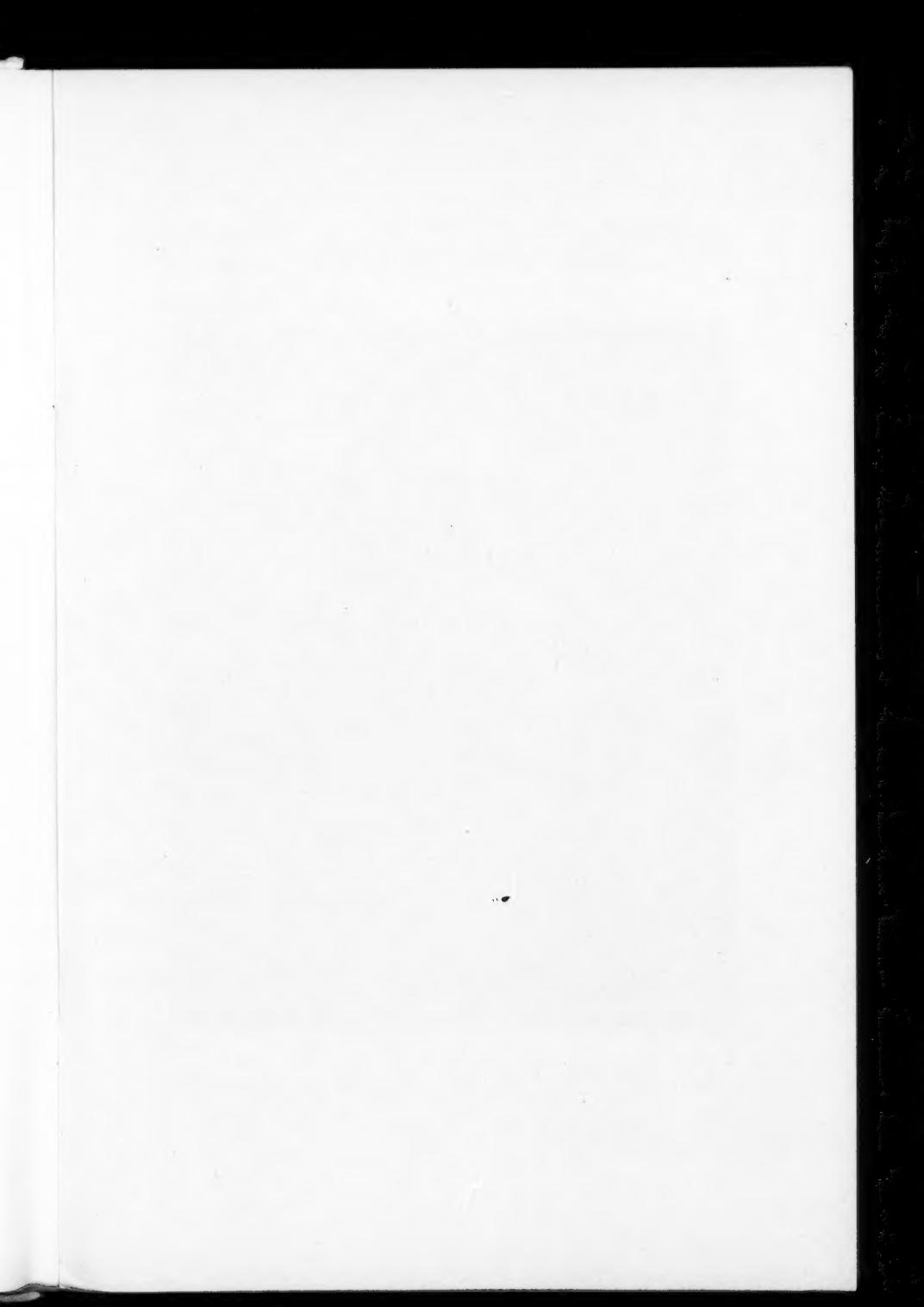
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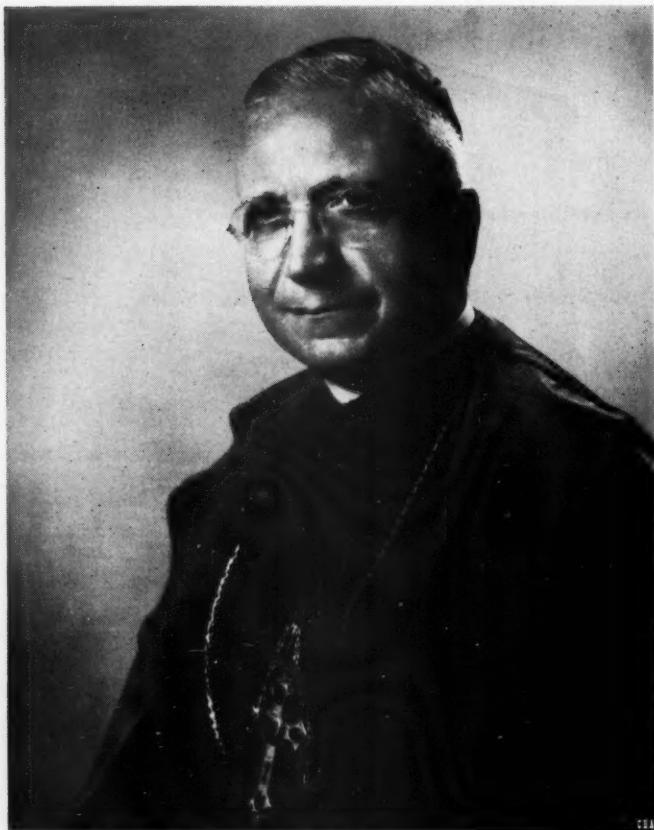
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TO CATHOLIC LITERATURE.



1933

— APOSTOLIC DELEGATE TO THE UNITED STATES

— 1958



MOST REVEREND
AMLETO GIOVANNI CICOGNANI, D.D.

APOSTOLIC JUBILEE

A Dedication

THE CHURCH OF CHRIST is Apostolic; this is one of her four distinctive marks. Recent months have focused attention on one who in a special manner symbolizes and concretizes this note of apostolicity for the Church in America. We mean the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States. This year Archbishop Cicognani celebrates the twenty-fifth anniversary of his appointment to this important post and of his consecration as titular Archbishop of Laodicea in Phrygia.

In honor of this two-fold silver jubilee, *Dominicana* dedicates its summer issue to the Holy Father's special representative in America. Such a dedication of the issue traditionally devoted to the theme of the priesthood is particularly opportune this year. For the twenty three young Dominicans ordained on June 5 in Washington were privileged to receive their sacred priesthood from the hands of Archbishop Cicognani himself.

As we reflect on the coincidence of this ordination ceremony with two significant milestones in the life of the ordaining prelate, we are struck by the note of apostolicity. While it is true that every Catholic bishop throughout the world enjoys the apostolic character, the Delegate seems to sum up in a special way all the implications of this mark of Christ's true Church. By virtue of his episcopal consecration, Archbishop Cicognani possesses the note of apostolicity in its most primary sense. He is literally our *Apostolic Delegate*.

Constituted in the fullness of the Catholic priesthood, he is charged with the very mission and authority confided by Christ to his chosen Twelve. He enjoys plenary power over the sacraments; most of all, it is his to perpetuate the holy priesthood and the episcopal order itself. A sizable proportion of our nation's hierarchy derive their apostolic lineage from the titular Archbishop of Laodicea.

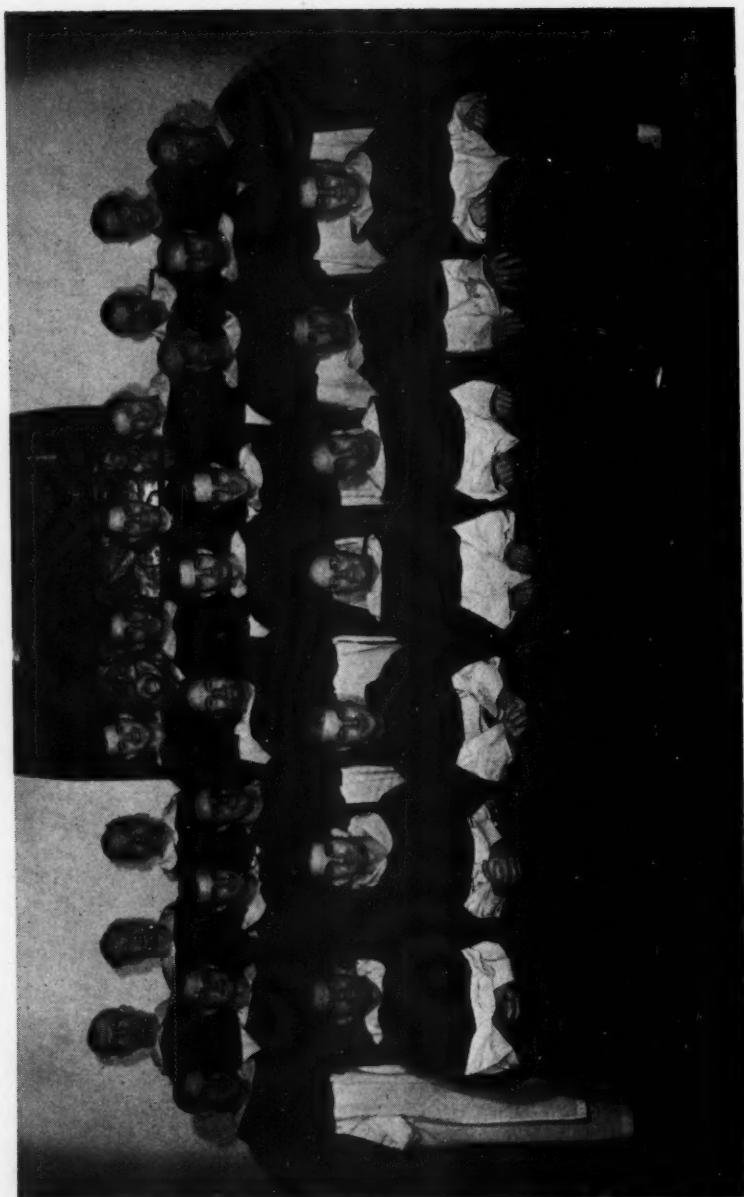
As Delegate, His Excellency exhibits yet another facet of the

Church's apostolicity. Her genuine apostolicity is testified by the Church's loyalty to the see of the Apostles and her loving subjection to the successor of Peter. The Apostolic Delegate represents Peter in our midst. Through him we show the Holy Father our loyalty and subjection, for he who is sent merits the respect and obedience due to him who sent him. And as the American church rallys around the special representative of the Roman see, we show forth to the world a unity and peace that are truly apostolic.

There is a third sense of apostolicity, perhaps more commonly used. The Catholic Church is apostolic in her tremendous missionary labor to spread the Gospel, "teaching all nations, even to the consummation of the world." In his own priestly years, twenty-five of them in our midst, Archbishop Cicognani has constantly manifested an apostolic zeal for souls. In his writings and addresses, in his very being, he has shown a profound sense of the dignity and responsibility of the priesthood. His great learning has been dedicated with an apostolic purpose to the service of the Church. And few have failed to remark that generosity and affability which have won him the esteem and friendship of all our people, Catholic and non-Catholic alike. Lastly, in a land where Catholics are in the minority, the Apostolic Delegate has encouraged, fostered, and rejoiced to see a remarkable growth in the Catholic Church of America. He has counselled the erection of numerous dioceses and ecclesiastical provinces, and the Catholic population has been practically doubled during his tenure. Few would deny that Archbishop Cicognani's appreciation of American religious conditions have been instrumental in this great progress.

Dominicana, then, dedicates this issue to a thoroughly apostolic man. Thanking Archbishop Cicognani for his many kindnesses toward our country and toward the Dominican Order, we pray that he may remain among us, healthy and active, for many years to come. And we do not hesitate to pray that his example and inspiration will guide us, and our brethren newly ordained at his hands, through fruitful years of service in the holy and apostolic priesthood of Christ's Church.

■ ■ ■



ORDINATION CLASS OF 1958

ORDINATION CLASS

Province of Saint Joseph

1958

front row, left to right

Fred Valerian Lafrance
 Gerald Owen O'Connor
 Rev. John F. Whittaker
Master of Students
 Very Rev. George C. Reilly
Prior
 Rev. Matthew F. Morry
Asst. Master of Students
 William Leonard Smith
 Joseph Giles Pezzullo

second row

Warren Bede Dennis
 Joseph Brian Morris
 Thomas Bernard Smith
 Francis Matthew Kelley
 Daniel Antoninus McCaffrey
 Leroy Ceslaus Hoinacki
 Robert Fidelis McKenna
 Hector Ronald Henery
 Thomas Finbar Carroll
 John Stephen Fitzhenry

third row

Robert Emmanuel Bertrand
 George Lawrence Concordia
 Thomas Joachim Cunningham
 Thomas Cajetan Kelly
 Michael Matthias Caprio
 William Cyprian Cenkner
 Stephen Kieran Smith
 Daniel Thaddeus Davies
 Richard Raphael Archer

OF THE ORDER OF PREACHERS

Ordained

in

Saint Dominic's Church, Washington, D. C.

by

Most Reverend Amleto G. Cicognani, D.D.
 Titular Archbishop of Laodicea in Phrygia

THE EXPECTATION OF THE CHURCH

Brian Morris, O.P.

FROM THE VANTAGE POINT of history, it is not difficult to recognize the saints as instruments of Providence, raised up by God to fulfil some special mission or need. Just one hundred years ago—in 1858—two such providential figures were launched into careers which were to have profound significance for the Church in our day. One comes to mind almost immediately in this Lourdes centenary year: it is Bernadette, the little peasant girl, who started out one cold February morning on a lowly, routine errand of gathering firewood—only to be caught up in that providential series of adventures which is still echoing throughout the Christian world. Bernadette became the instrument, the mouthpiece, of the Immaculate. In 1858, Lourdes came as an unmistakable, miracle-confirmed testimony of the supernatural to a world beguiled by rationalism and materialism. It has remained in our day a constant re-affirmation of Christian hope: Mary's message, proclaimed and witnessed by the little shepherdess, will draw an estimated eight million pilgrims this year to the grotto of the apparitions.

Bernadette's dramatic entrance onto the stage of history will be the subject of much comment this year. Less notice, perhaps, will be taken of another beginning—the quiet inception of a second vital career, which occurred about two months after the last of the Lourdes apparitions. Among the young priests ordained that September, 1858, for the diocese of Treviso, Italy, was one named Joseph Sarto. Though he had proven himself an accomplished and brilliant seminarian, the young cleric showed unmistakably the characteristic traits of his peasant origins. And indeed, the inhabitants of his little native village of Riese were at the time about the only ones who took much notice of the joyous occasion. Yet hindsight enables us to discern in the

sacerdotal beginnings here recounted the first lines of Joseph Sarto's strikingly providential role as country pastor, Sovereign Pontiff, and now as St. Pius X.

To say that the Pope of *Pascendi* (that moving encyclical which cut at the roots of Modernist heresy) was called to guide the Church in hazardous times is, to be sure, an understatement. Pius' mission, again, as Pope of the Eucharist has had a profound and noticeable effect on the Church in the twentieth century. But a third title due to St. Pius X, as a study of his life will clearly show, is that of "Pope of the Priesthood." Ever present in all his works was the consciousness of one of Christian society's most critical needs, that cornerstone of the Church's present and future spiritual prosperity—a holy clergy. He saw intuitively the direct proportion between the well-being of the Church as a whole and the sanctity of its priests. It is not difficult, therefore, to understand St. Pius' lifelong efforts to sanctify the priesthood of the Church he loved. Significantly, he began with himself.

A LIVING TESTIMONY

Father Sarto was an exemplar from his first years in the priesthood. Such words as "zeal" and "piety" come easily to the pen of his biographers, as they describe this early part of his ministry. It might be simpler to say that he was an embodiment of that exacting formula of priestly perfection found in the ordination rite, as the ordaining prelate calls upon the Father to infuse the spirit of holiness into the candidate to the priesthood that the example of the priest's life might be a "norm of conduct" for the faithful. Father Sarto was precisely that: his life was a measure and a guide for his people. They saw in him virtue in action and could not help following his example, for it is difficult to shake off the effect of such a "living sermon."

PASTOR AND BISHOP

This characteristic of Pius X, which showed itself in the beginning of his ministry, stayed with him throughout his career: he was always exactly what his state required him to be. This characteristic seems to strike all who have made a study of his life. As one of his biographers says:

The diversity of offices which he had held during the course of fifty years of priestly life made it possible for him to stand as an example

for all. His life was the norm for all priestly activity: his every act and word was a lesson to be studied and imitated by those who wished their ministry to yield the greatest fruit.¹

But if he lived up to the demands of his calling, he expected the same of others. One of his first documents as newly-appointed Bishop of Mantua was a pastoral letter to his clergy. Speaking of the fear inspired in him by this exalted position, he wrote:

Believe me, if there is anything to calm this fear, it is the confidence that you will live up to my expectations.²

Subsequently he made more explicit just what these expectations were:

A priest must bring his every action, every step, every habit into harmony with the sublimity of his vocation. . . . Wherever he is, or in whatever work he engages, he must never cease to be a priest, accompanied by the dignity, gravity and decorum of a priest. He must therefore be holy; he must be saintly, so that his words and his works express his love, impress his authority and command respect.³

As Cardinal Patriarch of Venice, Pius continued to manifest this devotion to appointed duty. In his first sermon at St. Mark's, he told the Venetians that in his new office he had no other ambition than "the defense of truth and the welfare of his flock." This duty did not rest lightly upon him.

How I tremble to think that souls can be punished for all eternity on account of the negligence of their pastor. . . . I have a sacred duty to defend the truth openly, for God will ask me to render an account for all those souls who have strayed into the ways of perdition; even though they hate in me the Bishop and pastor, their fate is my responsibility.⁴

His solicitude for the proper training of the clergy made the diocesan seminary the special object of his attention. At Mantua, in Venice, and finally in the chair of Peter, he adhered strictly to the norms laid down by the Council of Trent for the formation of a holy and virtuous priesthood.

He wanted to know his clerics more intimately, to have exact information as to their talents, their diligence in study and progress in piety, for he realized that the fruit of their future ministry depended very much on this. He would not confer Orders until he had taken the greatest care to ascertain that the candidate showed signs of having a genuine vocation.⁵

At last the erstwhile peasant priest and zealous prelate was elected to succeed the illustrious Leo XIII as Supreme Pastor of

the universal Church. Is it any surprise that Pius X should continue to live and preach the theme of priestly holiness which had guided him for almost half a century? In his encyclical *Pieni l'animi* of 1906 he took up again the refrain "as the priest, so the people."

In it (*Pieni l'animi*) he wished particularly to recall priests to discipline and obedience, knowing well that when the clergy is infected, all are infected. Hence he adjured and commanded that bishops would ordain only those aspirants to the priesthood who gave unmistakable assurance of discipline and mental docility. Particularly he urged vigilance over seminarians.⁶

THE EXHORTATION TO THE CATHOLIC CLERGY

An integral part of Pius X's sweeping program to "restore all things in Christ" was a reform of the clergy—a clergy into which Modernism had made deep inroads. As a culmination of these endeavors he left to us the ultimate expression of his priestly spirit—*The Exhortation to the Catholic Clergy*. This was to be a written testimony destined to complement and complete the living testimony which he had given during half a century of priestly ministry. This document, written on his Golden Jubilee, is actually and unwittingly a spiritual autobiography.

The old parish priest, the old spiritual director of seminarians, knew well the essential and irreplaceable value of a good priest for an orderly and healthy society. For the formation of such a priesthood he determined to write a brief treatise along the lines of St. John Chrysostom's *Dialogue on the Priesthood*. He wrote every bit of it himself, in summer heat so crushing that audiences at the Vatican were suspended. The exhortation came right from his soul, an unconscious picture of himself. He knew what the priest should be because he himself was such a priest.⁷

The plan of the *Exhortation* is simple, and the author himself insists that its message is not new.

The priest is not a man who can be good or bad for himself alone; it is impossible to realize what an influence his manner and habit of living have on the faithful.⁸

Because of this, the priest must ever seek to configure himself to the perfect Priest—to be an "Alter Christus." This is the essence of priestly holiness; if it is lacking, all is lacking. And why?

Because—without holiness—a vast store of the finest learning (which We Ourselves are trying so hard to cultivate in priests), keenness and efficiency in management, while they may occasionally be of some service to the Church or to individual souls, are much more frequently the

deplorable cause of harm to the Church and to souls. How much a priest, even the lowliest, can do if he be holy!⁹

The reader is unfailingly pleased by the clear order with which the saintly Pontiff sets forth his ideas. With scholastic precision he first establishes the end—holiness is the end to be sought. The remainder of the *Exhortation* is devoted to recalling the means through which this end is attained. These means are principally prayer, meditation, examination of conscience, spiritual reading, the practice of virtue; but “more than ordinary virtue; virtue that may be a model for others.” A close analysis of Pius’ mode of expression shows something of the singleness and clarity of his mind. Take for example the way he orders the relationship of sanctity to the human will, grace and prayer.

Since . . . sanctity of life results from proper exercise of the will, provided that it is supported by the help of God’s grace, God Himself has provided for us abundantly, lest we should lack at any time the help of His grace, if we desire it, and this we obtain especially through prayer.¹⁰

The *Exhortation* is an invaluable work of synthesis; not only is it redolent of St. Paul’s pastoral doctrine and that of great sacerdotal writers like St. John Chrysostom and St. Charles Borromeo, but it also crystallizes a half century of the ministry of a Saint.

THE JUST EXPECTATIONS OF THE CHURCH

St. Pius wrote his *Exhortation* in terms of eternal truth and eternal values; time cannot change such standards. Cardinal Merry del Val emphasized this fact when, many years after the death of St. Pius he wrote:

What is the lesson which Pius X sought to inculcate in his *Exhortation* and of which all that he wrote was the development? It is this: that we who are consecrated to God’s service, we who have been set apart for the sublime office of the priesthood, more than others and in a special manner are bound to cultivate the spiritual life, to live on supernatural principles, to look at things from a supernatural standpoint. . . .¹¹

This is to expect a great deal. But the Church does expect much of her priests, and justly so. St. Pius X’s providential guidance and example for all priests in living up to their priestly duty was rather prophetically expressed by himself when he wrote:

We shall point out the way by which each priest should studiously strive day by day to become, as the Apostle has so well said, ‘a man of God’

(I Tim., VI, 2), and to correspond to the just expectation of the Church.¹²

He did just that. He pointed out in his own life and virtues the way by which the priests who follow him should travel, for the Holy See by canonizing him has said, in effect, that Pius X did indeed fulfil all the "just expectations" of the Church.

FOOTNOTES

1 Dal-Gal, Hieronymo, *Pius X*. Westminster, Md., Newman Press, 1954.
p. 163.

2 *Ibid.*, p. 72.

3 *Ibid.*

4 *Ibid.*, p. 107.

5 *Ibid.*, p. 111.

6 Giordani, Igino, *Pius X, A Country Priest*. Bruce, 1954, p. 160.

7 *Ibid.*, pp. 162-163.

8 *Ibid.*

9 *Ibid.*, p. 164.

10 Yzerman, Vincent A., ed., *All Things in Christ; Encyclicals and Selected Documents of St. Pius X*. Westminster, Md., Newman Press.

11 Montoli, Robert, trans by Thomas J. Tobin. *Priestly Perfection*. New York, Benziger Brothers, 1934. p. xv.

12 *Ibid.*, p. 3.

■ ■ ■

" . . . Divine Providence itself requires that in calling back the peoples to the paths of faith and salvation advantage should be taken of human science also—an approved and wise practice which history testifies was observed by the most illustrious Fathers of the Church . . .

"In the first place, philosophy, if rightly made use of by the wise, in a certain way tends to smooth and fortify the road to true faith, and to prepare the souls of its disciples for the fit reception of revelation; for which reason it is well called by ancient writers sometimes a stepping-stone to the Christian faith, sometimes the prelude and help of Christianity, sometimes the Gospel teacher."

(Leo XIII, *Aeterni Patris*)

PORUGUESE PROFILE

Venerable Bartholomew of the Martyrs

Henry M. Camacho, O.P.

IN OUR TUMULTUOUS WORLD, Portugal is something of an eye-catcher. It is not one of the great powers, not a rich land; but the onlooker sees there a peace and contentment rare indeed in this era of armament races and propaganda duels. Modern Portugal has the carriage of an honest laboring man living within his means—a carriage of modest dignity and quiet joy. It is a land, in a way, to envy.

Things were not always thus. Three or four decades ago Portugal was sick indeed. A tottering monarchy had given way to vindictive Republicanism, the national economy was upside down, the Faith which moulded the nation was spurned by its leaders. The common weal of Portugal was at a very low ebb. "In 1926 the people were perhaps the most despondent and bewildered in Europe with a feeble, bankrupt, and discredited Government."¹

Yet since April 27, 1928, the date of Dr. Antonio de Oliveira Salazar's appointment to the Ministry of Finance, Portugal has experienced one of the greatest religious and national revivals in her history. At the political and economic level, the vigorous reestablishment of national order must be attributed to the energetic policies of Dr. Salazar. The religious revival is due mainly to the impact of Fatima. "The hidden miracle of Fatima has changed the face of the Portuguese nation, not by spectacular cures or hidden recoveries as in the case of some of the maimed and the diseased, but the subtle infiltration of a new spirit in the

hearts of both the humble classes and the leadership of the nation."² One of the repercussions of Fatima has been the re-entry into Portugal of the religious orders, including the Dominicans.

The Portuguese Dominicans, although at the present time forming a vicariate under the tutelage of the Canadian Province, are increasing in number and strength. Within a short time, it is expected, their restoration will be complete and a Portuguese Province will enter once again into the Dominican family. An important factor in this revival has been a renewed interest in the canonization cause of one of Dominican Portugal's most illustrious sons, Venerable Bartholomew of the Martyrs. As yet, however, this cause is little known in our own country. And as for the man himself, few American Dominicans are familiar with this reforming Friar-Primate whose memory is inspiring his order's rejuvenation in Portugal and who may soon be canonized.

EARLY LIFE

Bartholomew of the Martyrs was born on May 3, 1514, in the city of Lisbon, the capital of Portugal. At his baptism he received along with the name Bartholomew the title "de martyribus"—of the Martyrs—in remembrance of the church of his baptism, the church of Our Lady of the Martyrs.³ Receiving his Dominican vocation from the inspiring example of Louis of Granada, Bartholomew made his profession on November 20, 1529, at the Convent of St. Dominic in Lisbon. He quickly proved to be not only an apt student but an exemplary religious. Here he solidly grounded himself in virtue, so that when he passed from his friar's cell to the archiepiscopal palace in Braga, he retained that religious disinterestedness which characterized his public life as primate of Portugal.

When he completed his studies, he distinguished himself for twenty years as a teacher and a religious superior.⁴

In 1558, the archiepiscopal see of Braga, the most ancient seat of religious tradition in Portugal, became vacant. Catherine, the queen regent, selected her confessor, the famous Dominican preacher, Louis of Granada, to fill it. When Bartholomew heard of Louis' appointment, instead of the customary letter of congratulations, he sent him a message of sincere condolence. Louis however firmly refused the office and in turn strongly recommended Bartholomew as a likely candidate. Persuaded by Louis' arguments, Catherine selected Bartholomew. Although he per-

tinaciously resisted, Bartholomew finally submitted to his superior's command. He was later to write that from that time on "the chains of Braga were fastened upon me."⁶

ARCHBISHOP OF BRAGA

Braga, which lies in the northern part of Portugal, in the province of Minho, was even at that time an ancient seat of religious tradition. It was raised to the dignity of a metropolitan see in the time of Pope St. Leo I (440-467). It is a custom, even among the Portuguese of today, whenever they wish to express the antiquity of anything to say that "it is as old as the See of Braga."⁷ Bartholomew arrived in Braga on the fourth of October, 1559. His first concern was to regulate his own establishment, the archiepiscopal palace. He stripped it of all its ornate furnishings and placed it on a scale little above that of decent poverty. When Bartholomew went to Braga, the austerities he had practiced in the monastery went with him. Being well read in the Fathers of the Church, he might well have recalled St. John Chrysostom's remark that the acid test of a monk's virtues was to raise him to the bishopric and then see whether he would continue to practice the virtues he had fostered in his monastery.⁷

Despite much opposition, our Archbishop next made a rigorous visitation of all his diocese, including the most remote churches which had not been visited for generations. He corrected the glaring abuses, especially among the clergy. He set about to instruct his flock. For those ignorant of the faith, he wrote a simple catechism. For more advanced souls, he compiled a compendium of mystical theology, a book drawn from the Fathers. This latter book has gone through many editions and is still a useful spiritual guide.

His love for the poor and the needy was attested by the fact that he fed over a thousand people a week, often depriving himself. Friends and fellow religious—among them Louis of Granada—even accused him of fanaticism in his extreme poverty and self-discipline. Bartholomew defended himself by saying that all his revenues belonged to the Church and that to subtract for himself anything above his simple needs was "robbery."⁸ He received graciously all who wished to speak with him, always giving preference to the poor. "Their time," he used to tell the nobility, "is taken from their hours of labor on which their subsistence depends; yours is taken from your amusements. Justice

requires that they should be detained from their labors as little as possible."¹⁰ It was a common saying in Braga that the Archbishop was avaricious toward himself, liberal to his friends, and prodigal to the poor.

THE COUNCIL OF TRENT

"The zeal of Thy House hath eaten me up." Ps. 68:10

The Council of Trent was convened to counteract the rising tide of Protestantism by promulgating a clear profession of faith and enacting disciplinary measures calculated to suppress abuses and to reform morals. The First (December 13, 1545 to March 11, 1547) and the Second (May 1, 1551 to April 23, 1552) Periods of the Council were primarily concerned with dogma. Thus points respecting the Canon of Sacred Scripture, Original Sin, Free Will, Justification, the Sacraments in general, and Baptism and Confirmation in particular were decided upon. The Third (January 18, 1561 to December 4, 1562) Period treated internal and disciplinary aspects of the Church, such as the power, jurisdiction, obligation, and residence of bishops, the visitation of the clergy, Christian instruction, establishment of seminaries, frequentation of the sacraments, and the age for religious profession.

It was during the reign of Pope Pius IV that this Third Period of the Council was opened. In consequence of the bull of Pius IV, Bartholomew set out at once for Trent leaving his diocese to the care of his vicar, John of Leyra. His arrival at Trent on May 18, 1560 was joyfully acclaimed and gave new strength and encouragement to the Pope and the bishops who were laboring to reopen the Council. The Archbishop's holiness and his reputation as a zealous reformer of morals and discipline listed him as a man eager for reform without care for human respect and human considerations. His piety and religious fervor animated the prelates and caused one of the Tridentine bishops to call him as "a most religious man."¹¹

When it came to the question of what should be considered first, our Archbishop rose and addressed the assembly with great animation. Bartholomew urged that the Council should first seriously consider the reformation of the clergy, especially of the prelates of the Church. He well knew that lasting reform could only come from the shepherds of Christ's fold. Objections were quickly raised. Some insisted that the pomp and splendor

of their office were necessary in order to secure that authority and obedience which they now enjoyed. Others argued that the sumptuous life of prelates was a long standing custom. To both of these objections, our Archbishop retorted with burning words: "How blind can you be! The ministers of Christ wish to be wiser than Christ! . . . Christ conquered the world by His spirit of humility and poverty . . . you need a worldly spirit, the pomp and splendor of power, in order to cast out the worldly spirit in men. Since when can Satan cast out Satan?" Then, replying to those arguing from custom, "Our Lord called Himself Truth, not custom!"¹¹ Some of his biographers say that at one stage he blandly remarked: "the most illustrious and most reverent Cardinals are in need of a most illustrious and most reverent reform!"¹² It is certain that he pleaded with them: "Your lordships are the fonts from which all other prelates must draw, and therefore it is imperative for you to be pure and exceedingly clear." The cardinal legates were so impressed with his earnestness that instead of being angered, they held him in the highest esteem and veneration. They finally agreed on a reform.

Regarding the episcopacy, its powers and duties, he sided with the Spanish bishops and demanded the definition of the divine origin of episcopal jurisdiction and the obligation of bishops to reside in their dioceses. He favored a strict examination of candidates proposed for the episcopacy, demanding that the appointments be made on a basis of suitability and merit. He played a major role in formulating decrees for the establishment of seminaries, and the renewal of many ancient canons touching the life and morals of the clergy. The Dominican Archbishop also discussed with acumen and insight the dogmatic questions relating to the Sacraments, especially the Eucharist. In regard to the decrees concerning the reform of the higher and lower clergy, he considered them too weak and too general. Perhaps here Bartholomew viewed the problem more from the standpoint of a holy ascetic than of a practical bishop who would know that he must often be satisfied with something less than the best. The actual canons were undoubtedly more within the realm of possible fulfillment than the stricter regulations that he would have preferred. He wrote at this time to his vicar, John of Leyra: "I should have wished that we could have done more in the matter; but what we have decreed will be enough for any bishop with a conscience."¹³

During an adjournment of the Council, Bartholomew, in

September, 1563, accompanied the Cardinal of Lorraine and three other French bishops to Rome. In the Eternal City, he became an intimate friend of the cardinal secretary of state, St. Charles Borromeo. From the first moment of their meeting, St. Charles held Bartholomew in the highest veneration and as a living model to imitate.¹⁴ Borromeo, realizing the dangers of the Roman court, confided his desire to become a Camaldoiese. Bartholomew dissuaded him and urged him to return to his see at Milan and carry out the decrees of the Council. Yet when Borromeo discovered that the Archbishop himself was in Rome because he wanted to resign his see, he required an explanation of the advice that had been given him. Bartholomew found need to call upon all his tact.¹⁵ Notwithstanding, Pius IV refused to permit the Archbishop to resign his see. Bartholomew decided therefore to return first to Trent and then on to Braga. St. Charles entreated him for instruction on the qualities and virtues most essential for a bishop. The Archbishop passed on to Borromeo a little book he had written for his own private use, *Stimulus Pastorum*. The cardinal was so impressed with the work that in 1564 he had the first edition printed in Rome. The work consists of two parts. The first part is more a compendium of the statements and sentiments of the Fathers on the episcopate, drawn for the most part from St. Gregory's *Pastoral Care* as a rule for all prelates. The second part treats of the duties of the pastoral charge and the virtues required of those to whom they were entrusted.

RETURN TO BRAGA

When the Archbishop returned to Trent, his favorable report on the conditions of the papal court helped to soften the attitude of many prelates who viewed the intentions of Pius IV with some distrust.¹⁶ Finally, after two and a half years of work in Trent, Bartholomew returned to his see in February, 1564. He immediately put the decrees of the Council into effect. Although he encountered considerable opposition from his cathedral chapter, with much patience and sacrifice he won them over. One of his first acts was to build a seminary, the first in all Spain and Portugal. He held a provincial synod in which decrees were passed for the restoration of ecclesiastical discipline and the elevation of morality of both clergy and laity. These decrees of the synod as well as those of Trent, the Archbishop promulgated and practiced with scrupulous exactitude.

Permission to be relieved of his see came at last on February 20, 1582: the "chains of Braga" were loosed from him. After leaving his bishopric and returning to the Dominican convent at Viana, he continually thanked God for relieving him from the heavy yoke of Braga. He would often say with the Psalmist: "Thou hast broken my bonds; I will offer Thee a sacrifice of praise" (Ps. 115:16). Bartholomew spent the rest of his years of retirement in strict observance of his religious duties. The fame of his sanctity and of his love for the poor spread abroad. His fellow religious were amazed at how quickly he re-orientated himself after being away from the religious life for over twenty-three years. Bartholomew in his profound humility wished to be *Frei Ninguem*—Brother Nobody. Yet poor and rich alike flocked to the Convent of the Holy Cross at Viana to see and hear "o santo."

DEATH AND VENERATION

On July 16, 1590, after a long illness and heroic sufferings, the holy Dominican died. His body was buried in very damp ground. Nineteen years after his death, the petition of the people, especially the poor, for a more befitting burial ground was finally realized. The body, much to the utter delight of all, was found entirely incorrupt although the coffin was already molded. A sweet odor arose from the body. The translation of his body was attended by a host of dignitaries. His tomb at Viana do Castelo has become an ever increasing place of veneration.

The first steps to obtain his beatification were taken in the diocese of Braga in 1631. The Roman process began in 1754 and has gone as far as the recognition, in 1845, that Bartholomew of the Martyrs practiced heroic virtue during his lifetime, thus gaining for him the title of Venerable. Because of the political misfortunes in Portugal which resulted in the expulsion of religious orders from that country, his cause came to a halt. In recent years, however, renewed interest has issued forth in the publication of several periodicals, pamphlets, and books on the life and works of the Venerable.¹⁷

Venerable Bartholomew of the Martyrs stands with St. Charles Borromeo as one of the great bishops of the sixteenth century. As Archbishop of Braga, his coat of arms bore the words "Nolite conformari huic seculo"—Be not conformed to this world. This he practiced in word and deed. It is hoped that within the near future, this most illustrious Dominican will be proclaimed a Saint of the Catholic Church.

NOVENA PRAYER
TO
VENERABLE BARTHOLOMEW OF THE MARTYRS

"O Sacred Heart of Jesus, whose love for souls led you to tirelessly traverse the roads of Palestine in search of the lost sheep of Israel, and to give your life and blood for them; You who communicated this same zeal to your servant Bartholomew of the Martyrs and animated his apostolic journeys throughout the vast diocese of Braga, grant us the miracles which we ask for his Beatification."

Our Father; Hail Mary; Glory Be.
Ver. Heart of Jesus, inflamed with love for us.
Resp. Inflame our hearts for love of You.

Let Us Pray

"O Jesus the Good Shepherd, who deigned to inflame your servant Venerable Bartholomew of the Martyrs in the zeal for the sanctification of the clergy, the salvation of souls, and the love of the poor, grant us, we beg of you, the grace to imitate his virtues and soon to honor him on our altars. Who lives and reigns world without end. Amen." ¹⁸

FOOTNOTES

¹ Kelly, Marie N., *This Delicious Land, Portugal*, London, 1956, p. 173.

² Pattee, Richard, *Portugal and the Portuguese World*, Milwaukee, 1957, p. 328.

³ Butler, Charles, *Lives of the Saints* (Appendix), London, 1823, p. xix.

⁴ de Castro, Jose, *Veneravel Bartolomeu dos Martires*, Porto, Portugal, 1946, pp. 25-27.

⁵ Herbert, Lady, *Life of Bartholomew of the Martyrs*, London, 1880, p. 492.

⁶ A Campanha, (Orgao da Campanha Nacional de Educacao de Adultos), Lisboa, No. 29, Janeiro de 1956, p. 2.

⁷ Chrysostom, St. John, *On the Priesthood*, Bk. VI, Chp. 6.

⁸ Butler, *op. cit.*, p. xxiii.

⁹ *Ibid.*, p. xxi.

¹⁰ Concilium Tridentinum, Diariorum, actorum, etc. . . ., nova collectio, ed. Soc. Goerresiana (Freiburg 1. B., 1901 seq.) Vol. II, p. 786 (Nicholas Psalme, Bishop of Verdun).

¹¹ d'Inguinbert, *Vita di non Bartholomeo dei Martiri*; in *Opera Bartolomei* (Rome, 1727). Latin version reprinted by J. T. Ghilardi (Monteregali, 1869), p. 77.

¹² Some of the early lives give this quotation. It is also in the records of the Roman process and investigation of his virtues (Prospero Lambertini—De

servorum Dei beatificatione et canonizatione, libe III, cap. 33 no. 15 in finem also (Lambruschini, Card.—Romana seu Bracaren. beat. et cano. ven. P. Bartholomaei de Martyribus, Rome, 1844, p. 75). They all give the quotation but not the original source. The author, therefore, cannot accept this quote as authentic, although it does typify his stand. A quote similar to this, however, is authentic, namely: "Ecclesia deformata valde est, quae rigorosa, et dolorosa reformatione indiget"—"The Church is truly deformed, needing a rigorous and dolorous reform" cf. C.T., IX, 502.

¹³ Herbert, *op. cit.*, p. 174.

¹⁴ de Castro, *op. cit.*, pp. 70-71.

¹⁵ Butler, Alban, *Lives of the Saints* (Revised Ed.), London, 1956, Vol. IV, p. 256.

¹⁶ Herbert, *op. cit.*, p. 221-222.

¹⁷ Cf. Exposicao Biblio-Iconografica de D. Frei Bartolomeu dos Martires, (Na Sala de Exposicoes do Secretariado Nacional da Informacao), Lisboa, Dezembro de 1955.

¹⁸ Cf. Novena do Veneravel D. Frei Bartolomeu dos Martires, Porto, Portugal, 1945, pp. 4-5.



"More effective than anything else for promoting that reunion of all our separated sons with the one Church of Christ for which all good men are striving, will be a sincere and practical good will, with the help and inspiration of God. The fruit of such good will is mutual understanding, an understanding which Our Predecessors have sought so earnestly to foster and increase various means, in particular by founding in Rome the Pontifical Institute of Higher Oriental Studies.

"This good will implies also a proper respect for those traditions which are the special heritage of the peoples of the East, whether these be concerned with the sacred liturgy and the hierarchical orders or with other observances of the Christian life, so long as they are in keeping with the true faith and with the moral law. Each and every nation of Oriental rite must have its rightful freedom in all that is bound up with its own history and its own genius and character, saving always the truth and integrity of the doctrine of Jesus Christ ... (They) should have full assurance that they will never be forced to abandon their own venerable and traditional customs for Latin rites and customs. All these are to be held in equal esteem and equal honor.

"It is especially in these times of ours, when the strife and discord of war have estranged men's hearts from one another nearly all the world over, that all must be impelled by the stimulus of Christian charity to promote union in Christ and through Christ by every means in their power." (Pope Pius XII, *Orientalis Ecclesiae*).

AGE OF THE LAITY

Raymond M. Vandegrift, O.P.

ALTHOUGH from the time of her founding the Church has remained unchanged in the essentials, in every age she has shown a striking, if accidental, adaptability to the needs of the times. This characteristic vitality gives the Church her unconquerable spirit, developing ever new weapons with which to fight prevalent dangers. Sometimes her defenses are the result of direct divine intervention. More often they are the product of human activity, either individual or group. Thus the history of the Church records the emergence of the Age of Faith, the period of the Crusades, and the Counter-Reformation.

Today new dangers beset the Church; secularism, materialism and liberalism threaten in fact to corrupt and destroy all of society itself. Yet today there are men forming new organizations, unleashing new movements to combat these social evils. Catholic Action and the Lay Apostolate, the Liturgical Movement, Lay Missionary Societies and the Secular Institutes are a few of the organizations that come readily to mind. When one recalls that Secular Institutes are primarily for the laity, and that the Liturgical Movement as we know it today is chiefly marked by its pastoral element, the liturgy as it is the people's prayer, it is readily apparent that the layman is the common denominator of all. This article is an attempt to acquaint the reader with some of the essentials of only one of these new lay phenomena, Catholic Action, although it also touches on two of the others as they are related to it.

CATHOLIC ACTION

To obtain a clear picture of Catholic Action is difficult because it is not just one organization, but a whole host of them,

each with its own distinctive form of government. It has been defined by Pope Pius XI as "the participation of the laity in the apostolate of the hierarchy," but this will not throw too much light on the subject until we have first seen the "why" of Catholic Action.

Atheistic materialism and secularism in driving God from society, succeeded in removing as well the foundation stone for moral living, since only personal responsibility to God for all man's actions can push an individual along the path of virtue. Human convention and custom alone are not sufficient. When the secularists excluded God from education, children were deprived of the very knowledge of life's purpose and the incentive necessary to fulfill their obligations in school.¹ When God was taken out of the factory, labor relations were no longer stabilized by their ultimate foundation in God; employers inflicted unjust demands, and workers, in their turn, failed to fulfill obligations to employers. To restore this Godless society and consecrate it to God anew, Catholic Action was born.

The question might well be asked, why can't the Church reform society utilizing the hierarchical organization it already has at hand? There are two answers to this question, both of which are based on the new social structure of our age. In earlier times the hierarchy influenced society directly: Bishops and cardinals were advisers to governments and kings, or actually directed government offices; priests and religious did almost all of the teaching; and the parish priest was at the center of community life. With a higher percentage of priests per unit of the faithful, the priest could know his parishioners intimately, know the work they were doing, their family problems and their social activities.

Today this is impossible. Big factories and plants are communities in themselves. Many large companies run an array of organizations such as ball clubs, bowling clubs and bridge clubs. They foster growth of a company community by promoting those men and women who are on intimate personal terms with the executives and directors. How can a priest influence such a community to which he has no access? How can he form and implement programs for the improvement of education if he can only teach the children once a week, and then outside the school building? How can he find out about the families in his parish if they attend only social affairs, dinners and outings to which he is not even invited?

The Church has realized the vastness of this gulf separating it from its field of operation, and from this realization has come Catholic Action which is now bringing Christian values and Christian morality back into society. Lay apostles—that is laymen acting as other bishops, other priests—are moving into the factory, the company community, the non-parish social gathering, and exerting the good influence that priests did of old.

The second answer arises out of the very nature of the layman as layman. It is true that the historical situation has sharply delineated the layman's role in the present crisis, but, abstracting from the contingencies of time and place, we see that this is essentially the layman's role in the Church in every age. To be apostolic, to spread the faith and to be educated in it, to find Christ in every one of the acts he performs throughout the day, these are the layman's obligations in all ages. It is, perhaps, only in our time, with the advent of democracy, universal education and leisure time for all classes that the role has so clearly appeared.²

That it is primarily the task of the layman, and no one else, to give the industrial world a structure that is Christian, to make Christ truly Lord of the entertainment industry, medicine, psychiatry, welfare agencies and the press, can be seen from a recent address of the Holy Father, Pope Pius XII:

The nature of the relations between the Church and the world demands the intervention of lay apostles. The consecration of the world is, in its essentials, the work of laymen. . . . The groups of active Catholics that must be formed in every factory and every workshop . . . can be composed only of the workers themselves.³

This consecration of the world belongs to the temporal order, which is the sphere strictly proper to the laity, whereas the spiritual order is proper to the hierarchy and the priests. Lest there be any misunderstanding as to the use of "temporal" as opposed to "spiritual" here, it might be well to close this section with a statement from the Congress of the Layman on the role of the laity:

The laity in the Church works to promote in the world conditions of temporal life suitable to facilitate the Church's redemptive mission, thus realizing God's intention to establish all in Christ.⁴

THE FORMS OF CATHOLIC ACTION

The basic unit of Catholic Action is the cell. These small groups of men and women, meeting once a week, some with their

own officers presiding, but always under the supervision of a priest appointed by the bishop, lay the plans for the action that each individual is to pursue, whether it is patching up a bad marriage, or introducing a new integrated sports program in an area of racial prejudice.

It must always be remembered that this apostolate is a part of the hierarchy's apostolate. Even though the cells are part of a diocesan, national, or even international organization with lay directors at its head, these directors follow the plans the hierarchy has laid down, the ends and means which the hierarchy has determined. One author has summed up the direction of Catholic Action by saying that although there are two directives, one is on the theoretical and higher plane where principles and standards are concerned and belongs to the hierarchy as the sole guardian and teacher of Christian doctrine, whereas the other, the subordinate direction, is on the practical and executive plane and belongs to the lay directors.⁵

The names of the organizations, usually given in abbreviations, YCS, CYO, CLA, CFM, YCW, CIC,* etc., are as numerous as those in a Pentagon directory. The Catholic Interracial Council, to give an example of the kind of work these groups do, has done much to break down the barriers of prejudice and misunderstanding through programs of education in the Chicago area, traditionally a center of racial tension. In St. Louis it has made it possible for white and colored children to play together in competitive sports, to attend the same universities, and now, in some cases, the same schools. Their work is helping to pave the way for complete integration.

The Legion of Mary, on the other hand, is a worldwide organization with a variety of activities that includes visiting hospitals and poor homes, searching out fallen away Catholics, assisting the pastor in the parish census or in his convert work, and in disseminating literature through parish lending libraries and pamphlet racks.

The laws regulating Catholic Action groups emphasize the fact that the sanctification of the individual apostle must come first. They do this in a number of ways. Some groups require their members to say certain daily prayers. The Legion of Mary begins its meetings with the Rosary, spiritual reading, and an

* Young Christian Students, Catholic Youth Organization, Catholic Labor Alliance, Christian Family Movement, Young Christian Workers, and the Catholic Interracial Council.

exhortation by the priest-director.⁶ The Christian Family Movement and the Young Christian Workers begin theirs by studying and discussing a passage of the Gospels and a part of the Mass.⁷ The social inquiry which follows next in these groups flows right out of the prayers and study. Some groups emphasize a particular devotion, as the Legion, which bases the spiritual life of its members upon the devotion to the Blessed Mother as taught by St. Louis Grignion de Montfort. All of them stress that a fuller and more active participation in the Church's liturgy is the true origin, not only of the member's sanctification, but of his whole apostolate.

THE CONTRIBUTION OF THE LITURGICAL MOVEMENT TO CATHOLIC ACTION

The liturgical movement as we know it today is pastoral. Liturgists are not primarily interested in restoring the chant to its true form by correcting the Gregorian notation and by attending to its perfect execution in monastic and cathedral choirs. Their main interest is in the liturgy as it can revive popular, traditional piety and religious fervor among the people.⁸

The former interest was most important to the movement in its beginnings in France when Dom Guéranger labored at Solesmes to restore the life of liturgical prayer among the religious. Since Pius X, however, the emphasis has shifted to restoring the life of liturgical prayer to the people. It was this saint who said: "We must not sing or pray during the Mass, but we must sing and pray the Mass."⁹ Not content with only urging the people to "active participation in the most holy mysteries and in the public and solemn prayers of the Church,"¹⁰ he introduced reforms in liturgical law to this end, the most important of which were the invitation to all to receive Communion frequently, and the lowering of the age requirements for First Communion. Subsequent pontiffs have added to this legislation, and today Pope Pius XII has gone beyond his predecessors in reforming the liturgy and making the liturgical apostolate a truly pastoral-liturgical apostolate. Permission for evening Masses, new fasting regulations that make it convenient for working people to receive the most Blessed Sacrament, a restored Holy Week Liturgy, new feasts as that of St. Joseph the Worker, the encyclical *Mediator Dei*, on the liturgy and permission to administer the sacraments of Baptism and Confirmation in

the vernacular are frequently cited as evidence of his efforts in this direction.

The Popes and the liturgists have not been the only ones active in this field. Beginning with Dom Lambert Beauduin in Belgium, first the priests, and then through them the laity, were brought into the apostolate,¹¹ so that today the plans of the Popes are meeting a greater and wider response. National liturgical congresses, liturgical retreats for priests and laymen, liturgical presses, liturgical hymnals, the use of the vernacular hand missal, and the growing popularity of the Dialogue Mass, all point today to the fact that the liturgy is becoming the prayer of the whole mystical body.

Catholic Action is closely related to the liturgical movement as the source of all its strength and the end of all its activity. It is significant that Pius X pleaded for active lay participation in the liturgy and Pius XI urged the laity to active participation in Catholic Action. Only when a large part of the laity began to be instructed in the great truths of the faith and to draw down upon themselves more abundant graces by a closer association with the sacraments and the liturgy, did they come to realize their apostolic obligations, and, at the same time, to possess the zeal and enthusiasm necessary for the fulfillment of these obligations.

This close association between the two movements can easily be seen in the history of American Catholic Action. Some of the most active promoters of the liturgical movement are members of the lay apostolate. They may study the Mass at their meetings, or help the pastor inaugurate the congregational sung Mass, or see to it that the teaching of the liturgy is carried out in our schools. Some Catholic Action groups publicize the movement in articles and columns in their magazines and papers. The Friendship House movement and the National Catholic Rural Life Conference openly acknowledge that the liturgical apostolate is at the heart of their work.¹²

The restored society is restored in Christ. The end of the Church and the ultimate end of all the Catholic Action organizations is to bring all men individually,

into vital contact with the Sacrifice of the Cross, so that the merits, which flow from it, should be imparted to them . . . (The Mass) is, as it were, the supreme instrument whereby merits won by the Divine Redeemer on the Cross are distributed to the faithful.¹³

One of the ways, then, that Catholic Action can attain its end,

is to further the liturgical apostolate, for the latter's primary aim is to open up a number of new ways for the laity to reach that selfsame Sacrifice of the Cross.

SECULAR INSTITUTES — A STATE OF PERFECTION FOR CATHOLIC ACTION

The mid-twentieth century has witnessed the meeting and mutual fructification of two outgrowths of the Church's apostolate. Although the larger of the two in point of numbers is Catholic Action, which began during the pontificate of Pius XI, the Secular Institutes, dating back to the French Revolution, have a longer history. The former is purely a lay organization while the latter are the latest development in the history of monasticism. The trend of religious in the first twelve centuries of the Church was away from the world into the cloister, but since the time of St. Dominic it has been just the opposite. The Dominicans were the first to leave the enclosure for the active apostolate, although they kept up all the monastic observances and the solemn vows. Congregations starting several centuries later gave up these observances, and still later the Societies of the Common Life gave up the taking of public vows. The Secular Institutes have given up even the common life, and yet they are still "properly numbered among the states of perfection which are juridically constituted and recognized by the Church,"¹⁴ because they have kept the private vow. All the members make "profession before God of celibacy and perfect chastity . . . confirmed by vow, oath or consecration binding in conscience. . . ."¹⁵ and vow or promise obedience and poverty.

Why has the Church so extended the state of perfection to include those who live in the world without the safeguards of community life, who must shoulder the full burden of providing for all their material wants themselves, and who at the same time do not have the benefit of a religious habit to remind them and all whom they meet of their special vocation? The answer lies in the demands that our times are making on the apostolic life. They require someone to bring Christian example to workers and intellectuals for whom a priest no longer exists, or by whom he is even detested. They demand that someone minister to the poor and needy whom official Catholic charities cannot help. They beg for someone to teach children about God and the natural law in schools where God's existence and law are not known:

Or what of the factory? Could the traditional religious enter there, and try to become one with the workers? Remember that his life and interests, for the most part, are centered in his religious community. His distinctive garb, moreover, makes him a man apart, symbol of a remote and foreign world. Such a religious, sad to say, would probably not strike that needed spark of sympathy among the working masses. Yet those who were engaged in this apostolic work wanted to dedicate their lives to it, and at the same time to acquire perfection in sanctity by the life of the vows in an institute recognized by the Church. Out of this need and desire began the gradual growth of the forerunners of what have since become known as Secular Institutes. They appeared first during the French Revolution, when the inhabitants of convents were forced to practice their religion in the world, and then in ever greater numbers down to and into the years that have witnessed the birth and growth of the lay apostolate.

It was only natural that the two groups, sharing the same activity—Catholic Action and the Secular Institute—would collide, but, fortunately, the outcome was advantageous to both. The Institutes started to grow, and, because of their new importance, began to receive attention from the Church, attention that they had long sought to attract. They sought clarification of the laws regarding their status: Did they come under the Canons for religious in the Code, or were their members laymen? The Holy See, by the Apostolic Constitution *Provida Mater Ecclesia*, formally recognized them, as experiments, in 1947, and promulgated a special law for their government. It both established a procedure whereby Institutes could be approved, and set up a place for them under a law that was outside the statutes of the Canon Law—which governs the religious life strictly so called—but yet above the lay state. In the following six years, 130 institutions applied for approval, of which eleven had been approved by 1954.¹⁶

Catholic Action has stimulated the growth of the Secular Institutes, particularly since a *Motu Proprio* of 1948 stated that the leaders of Catholic Action should promote vocations to the Institutes and help them whenever their own internal government permits.¹⁷ At the same time, Catholic Action, too, has benefited immensely from the collision, and this mainly by the example of the men and women in the Institutes, who, drawing from the graces that are theirs by reason of their consecration, can and do set the standards of Christian lay living in a pagan world for

Catholic Action workers who are searching for that very thing. The new legislation suggests that this is the way they should help the lay apostolate: Their members can be guides by

giving to the other faithful, who see and observe them, an outstanding example of self-denying, humble and constant collaboration with the Hierarchy.¹⁸

The Secular Institutes can also furnish leaders for Catholic Action. Lay leadership at times suffers from a lack of inspiration and zeal. For priests to supply all the deficiencies is most difficult, but members of the many Institutes, whose regulations require them to take an active part in at least one Catholic Action organization, are already on the spot and can supply the needed inspiration and direction.

CONCLUSION

That which has the Holy Ghost for its teacher has all truth, and truth cannot change. So it is that the Church remains immutable throughout time. But just as any organization adapts itself to conquer a disease that threatens, so the Mystical Body changes accidentally in acquiring new skills to subdue those who would destroy her. The task of restoring a fallen society and consecrating it to God is the biggest task of the Church today. We have seen how she has met this problem with Catholic Action, an organized apostolate of the laity acting in union with the hierarchy, an apostolate that is nourished by a close association with Christ in the Mass that was made possible by the liturgical apostolate born twenty years earlier. We have also seen how room has been made for certain members of this apostolate, within the state of perfection in the new Secular Institutes.

That this lay activity is setting the unique stamp of the Church's spirit in our times it is difficult to say with certainty. The ultimate decision must be left to the historian who has a perspective that only the lapse of a long period of time can give. To many who view the struggle from a less advantageous position, however, this is indeed the "Age of the Laity."

¹ Secularism: A Statement Issued November 14, 1947 by the Bishops of the United States, N.C.W.C. edition, pp. 4-5.

² Louis J. Putz, C.S.C., *The Modern Apostle*, Fides, Chicago, 1957, p. 5.

³ Pius XII, "Address to the Second Congress of the Lay Apostolate," Rome, October, 1957.

⁴ J. M. Perrin, O.P., *Forward the Layman*, Newman, Westminster, Maryland, 1956, p. 23.

⁵ Luigi Civardi, *A Manual of Catholic Action*, translated by C. C. Martindale, S.J., Sheed and Ward, New York, 1935, p. 149.

⁶ *Official Handbook of the Legion of Mary*, Second American Edition, 1941, pp. 178-184.

⁷ J. E. Haley, C.S.C., Editor, *Apostolic Sanctity in the World*, University of Notre Dame Press, 1957, p. 13.

⁸ Gaetano Cardinal Cicognani, *Opening Address, The Assisi Papers*, The Liturgical Press, Collegeville, Minnesota, p. 6.

⁹ Olivier Rousseau, O.S.B., *The Progress of the Liturgy*, Newman, Westminster, Maryland, 1951, p. 152.

¹⁰ Pius X, *Motu Proprio, Trale Sollecitudini*, November 22, 1903.

¹¹ Olivier Rousseau, *op. cit.*, pp. 162-170.

¹² Louis J. Putz, C.S.C., Editor, *The Catholic Church, U.S.A.*, Fides, Chicago, 1956, pp. 311-312.

¹³ Pius XII, *Mediator Dei*, N.C.W.C. translation, nn. 77, 79.

¹⁴ Pius XII, *Motu Proprio, Primo feliciter*, March 12, 1948, n. V.

¹⁵ Pius XII, Apostolic Constitution, *Provida Mater Ecclesia*, February 2, 1947, Art. III, Clause 2, 1^o

¹⁶ J. E. Haley, C.S.C., Editor, *op. cit.*, p. 89.

¹⁷ Pius XII, *Motu Proprio, Primo feliciter*, March 12, 1948, n. VI.

¹⁸ Instruction of the Sacred Congregation for Religious, *Cum Sanctissimus*, March 19, 1948, par. 10.

THE GENESIS OF GREATNESS

Marcellus M. Coskren, O.P.

... when Eva hung up in their study a small map of the world, the next day Serra hung alongside it a gigantic map of the province of Gerona.

—*Where the Soil Was Shallow*

ONE OF THE most amazing paradoxes of our times is the overwhelming appeal of the modern Catholic novel, despite the perennial misunderstanding and hostility which surround the Church herself. A partial explanation of this phenomenon, of course, is the fact that we are fortunate enough to have more than capable writers who, if they do not always present what is an essentially Catholic view of reality, do manage to attain brilliant flashes of insight into the recesses of the Catholic mind. But this explanation is not as satisfying as would seem at first glance. All writers, even those who have achieved incredible mastery of technique, must have substantially interesting and durable material out of which they can produce literature of high quality; one cannot build a cathedral out of soap. And it is in the material with which they deal that Catholic writers have a peculiar advantage, for the Catholic personality, when explored with understanding and artistic skill, is capable of exciting interest and universal admiration.

It can be said with some justice that this interest is only curiosity; undoubtedly the Catholic concern with the supernatural is an oddity in a century which munches, somewhat distastefully, on the fruits of liberalism and moral anarchy. But closer observation forces us to conclude that there is a real interest in Catholics because they have preserved unblemished the basic truths of humanity. There is a fascination in the truth that those who have been considered the totalitarians *par excellence* have salvaged humanity and that the humanitarians, the liberals,

have degenerated into totalitarians—and in the process they have loaded vast numbers of the world's population with the chains of slavery. This ironical turn of events would be high comedy, if the realities we face today were not so tragic.

Sigrid Undset has summarized the dilemma of the liberals quite succinctly:

When men so stubbornly hold fast to the hope that it will be impossible for mankind to find Absolute Truth, it is because they imagine that life would lose all its enchantment and there would be an end to our freedom, if a truth should really exist—a single truth, in which all the rest must be comprehended.

Yet those who have clung to the Truth, who have submitted to the discipline of dogma, who pride themselves in being pilgrims of the Absolute, are the very people who have retained their freedom. This is the source of the fascination those outside the Church have found in Catholics, whether they understand this source or not. Catholics have known the Truth and the Truth has made them free.

There is little wonder, then, that the souls of Catholics, struggling against the world's anarchy or submitting to the grace of Christ, are such a rich deposit of literary wealth. Literature seeks always to imitate human action, and human action is nowhere more vital than in the lives of those who are profoundly conscious of their ordination to the Creator, to God Almighty, in Whom "all the rest must be comprehended."

Among the writers who have recognized that man's common search for happiness is, in reality, the search for God and that dramatic conflict finds its highest expression in the ensuing struggle, we must include the Spanish novelist, José María Gironella. The publication in English of his work, *Los Cipreses Creen en Dios*, was understandably greeted with some astonishment. Here was a book which had preserved the dignity of man and the great gift of human freedom, which embodied the reality of unutterable sorrow veined with sublime joy. Here moral conflict was seen in its truly heroic proportions, and not merely as the torturous burden of repression and inhibition. And yet, *The Cypresses Believe in God* was another disturbing product of a totalitarian, a Catholic, and what seemed incredible to many, a Spanish Catholic. This book breathed forth the essence of that most intransigent of modern nations, that anachronism on the map of progressive Europe, Spain. And it presented a Spain whose people it was difficult not to admire, difficult not to love,

for the very reason of that humanity which Catholicism is supposed to suppress and destroy.

Thus, with Señor Gironella Spain has given the world a novelist of undeniable power, one who has called forth comparisons with Tolstoy. But the question naturally arises: how has this come about? In English-speaking nations, at least, contact with Spanish literature is limited, for the most part, to a somewhat superficial knowledge of Cervantes. For the rest, there is an acquaintance with names: Calderón, de Vega, Unamuno, Blasco Ibáñez. And of these, only the last mentioned has a reputation as a novelist, Unamuno being more noted for his peculiar brand of Existentialism. In America, especially, knowledge of Spain itself has been derived from the poetic evocations of Washington Irving and the social propaganda of Hemingway, while those who pretend to wider understanding have some vague ideas about the Inquisition, Philip II, and the Lincoln Brigade. The problem is surely baffling; a major novelist suddenly springs from what was generally considered barren territory. Even granting the unfortunate prejudice against Spain, which is only now being dissolved, a truly great writer would have been acknowledged, if there had been one to acknowledge.

Fortunately, for those who have thought about the mystery, Señor Gironella himself has provided the answer with an essay in the October 1956 issue of *Books on Trial* entitled "Austere Notes on the Spanish Novel." In this article we have a complete, if brief, analysis of the situation, and the blame for an almost universal neglect of Spanish fiction is placed unhesitatingly on the shoulders of the Spanish novelists themselves. Gironella summarizes five particular aspects which have characterized Spanish fiction both before and after the Civil War, and these five points adequately explain the lack of interest which the world has shown towards the modern literature of his country. We might also add that they amply justify that lack of interest, for they are characteristics which are inherently destructive of great literature.

What are these five limitations? Gironella enumerates them as follows: ". . . lack of connection with the world; over-production and multiple interests; stylism; provincialism; and the characterization of extremes." A close examination of the list shows that each one of these defects tends to destroy that universality which is a fundamental source of greatness in all art and, as Aristotle wisely remarks, the aspect of literature which

makes it of greater import than history. Thus, "lack of connection with the world" dulls the perception of the common humanity which men of all nations possess; "over-production and multiple interests" dissipates energy and drags the novelist away from a penetrating study of human action and motivation; "stylistm" elevates a means to the rank of end, and, to use a phrase of Gironella, "cultivates appearances." The exploration of psychological terrain is hindered by "provincialism," insofar as it concentrates immoderately on local color and esoteric types; and, in a sense most destructive of all, "the characterization of extremes" places arbitrary and artificial dichotomies between men, creating caricatures of human personality. Any novelist who is unaware of even one of these faults in his work is like a child who has swallowed unknowingly the poisonous contents of some bottle in the medicine cabinet. The only thing that can save him is an immediate antidote, and for the writer this usually requires a complete re-evaluation of his artistic vision.

But while these five aspects fully explain the deficiencies in other writers, they are even more revealing of the inner core of Gironella's own work. For it is obvious that *The Cypresses Believe in God* is a great book precisely in the way that it avoids these pitfalls. We can, then, use the limitations Gironella has found in his fellow novelists as a starting-point in examining and evaluating the worth of his own writings.

If we had only this article from *Books on Trial* and *The Cypresses Believe in God* with which to work, we should be able to learn a great deal about Gironella the novelist, but we could scarcely perceive the phenomenon of his growth as a writer. However, thanks to the Henry Regnery Company of Chicago, an earlier novel of Gironella, *Un Hombre* (1946), has been published in an English translation by Anthony Kerrigan. Mr. Kerrigan has chosen a title from the Scriptural quotation which prefaces the work, and *Un Hombre* has become *Where the Soil Was Shallow*. The aptness of the change in title merits some attention and will be discussed below. The importance of this novel in a just evaluation of Gironella's skill and insight cannot be overestimated. With this book as a bridge between the explicit criticism of the article, "Austere Notes on the Spanish Novel," and the consummate art of *The Cypresses Believe in God*, we are in a position to witness the genesis and progress of a great literary talent.

Where the Soil Was Shallow is not a great book; in fact, it contains lengthy passages which are quite dull. But aside from its

own merits, and it does have some, it is of invaluable assistance in understanding the depths of *The Cypresses Believe in God*. The fact that Gironella was awarded the Nadal Prize in his native land for *Un Hombre* attests to the recognized superiority of the work over other Spanish works in this genre.

The one aspect of Gironella's art by which it transcends the realm of the prosaic is the profound consciousness it displays of the element of universality necessary to great fiction. A novel is the reproduction in prose of human experience, but it is defined, limited human experience, the actions and motives of this particular set of characters in their surrounding circumstances. The novelist may take men and women from the pages of history or from the leaves of his own imagination, but in either case he must create them anew. He must invest them with a significance which goes beyond that of their own historical circumstances or their own peculiarities. This is one of the great problems in fiction, as indeed, in all the arts: the investing of the particular with universal significance. It demands that the novelist be possessed of both depth and breadth in his vision of reality; he must search out the underlying motives of human action, must grasp the almost unlimited potentialities of character development stemming from the freedom of man's will. But, more than this, he must order the vision; he must place in the unfolding of story and character an inner logic, an intrinsic probability, which satisfies the unity and harmony, proportion and balance, required in any novel worthy of the name. Human experience in reality is too disparate, too particular, for thorough comprehension or, at times, for enjoyment; human experience in the novel is so ordered, so universalized, that comprehension and enjoyment are immediate. Moreover, such understanding and pleasure in a great novel should grow as perception of the order and inner harmonious structure deepens. It is in producing this vision of order, in presenting human deeds and thoughts with their defined causal relationships, that the novelist truly can be said to create.

Yet, the creativeness must be something as subtle as the breathing of the human organism. Ordinarily we are unaware of our own breathing, but if it should cease, vital activity ceases with it. The creativity in literature is somewhat analogous to this. Perhaps Willa Cather has given the most accurate description of it:

Whatever is felt upon the page without being specifically named there—

that, one might say, is created. It is the inexplicable presence of the thing not named, of the overtone divined by the ear but not heard by it, the verbal mood, the emotional aura of the fact or thing or deed that gives high quality to the novel. . . .

It is, in short, the production of an order and harmony beyond the mere recounting of events. Our understanding and enjoyment come from the perception of the points of contact between the lives of the characters in a novel and our common humanity. The illusion of reality is created without the disparity of contingent experience. And it is precisely under this aspect that Gironella's artistic growth can be best approached. In *Where the Soil Was Shallow* it resembles the vague stirrings of an embryo; in *The Cypresses Believe in God* it permeates every page with that vital spirit which so powerfully expresses the basic human condition and gives meaning to even the most terrible of calamities, sin and war.

We must now give an indication, however brief, of the manner in which Gironella has eliminated the five defects of other Spanish novelists. Because these defects are destructive of the universal element in fiction, the discussion will revolve around Gironella's ability to give universal significance to the particular characters and events in his two novels.

One thing is evident from even a cursory reading of *Where the Soil Was Shallow*; the novel is the product of effort, indeed, of strain. In this work Senor Gironella is obviously stretching character and event beyond their intrinsic worth. This is not to say, however, that the ephemeral qualities of the characters and events recounted could not have achieved the highest importance as a vibrant representation of the human condition, if they had been placed in relief against the solid background of the truly heroic, or even the truly normal. Gironella's awareness of the limitations in his fellow novelists showed him the things he had to avoid at all costs. But as a long series of negative warnings often smother positive action—the Puritanical approach to moral life is an example of this—so also, a sensitivity to the faulty aspects of the writer's craft sometimes hampers the productivity of more than competent results. Thus, *Where the Soil Was Shallow* is not so much a study of the central character, Miguel, as a human being, as it is a kind of experimental laboratory in which many of the problems confronting modern man are given ideal, that is, antiseptic conditions for analysis. Gironella places Miguel in desirable contact with the world by having him wrestle with the "God-emptiness" of modern life, but in the struggles, more often than not, we have the awkward gyrations of a puppet

rather than the human responses of a man. The type of modern man presented in the novel is vacuous, almost incapable of sustained human responsiveness, approaching one of Eliot's "hollow men" who end "not with a bang but a whimper." The effort to avoid lack of contact with the world has led to a chronic disregard of organic development in the character in favor of an episodic flight from one experience to another.

This is the reason why the change of title from the Spanish *Un Hombre* to the English *Where the Soil Was Shallow* is so apt, unless, perhaps, we consider the original *Un Hombre* as a type of supreme irony. At any rate, Mr. Kerrigan had ample justification for the change, as this quotation from the Fourth Chapter of St. Mark is found at the very beginning of the novel:

And others fell on rocky land, where the soil was shallow; these sprang up all at once, because they had not sunk deep in the ground: and when the sun rose they were parched; they had taken no root, and so they withered away.

This use of Scripture is an attempt to universalize the experiences of Miguel, for the immediate context leads us to believe that the story will be something of a spiritual odyssey.

Yet a difficulty stems from the fact that the development of Miguel's character is more peripheral than "soul-centered," as it should have been, if there was to be true engagement in spiritual conflicts. The theme of the work, as set forth in the quotation, undoubtedly demands this. However, there should be within the thematic structure some opposition set up, some intrinsically human and worthy element that would highlight the pathetic nature of Miguel's existence. We suspect that this is what Gironella intended when he records the final paragraphs of a letter which the Director of the Jesuit Seminary sent to Miguel's mother after the young man had abandoned his studies for the priesthood.

'Your son is a man destined to triumph splendidly or to lose himself completely.'

At face value this seems to be an accurate estimate of Miguel's character, and it is probably what Gironella aimed at in drawing the portrait. But the fact remains that the estimate is superficial; Miguel, as presented in the novel, does not seem destined to any real spiritual triumph as much as to a sort of magazine notoriety, and when he loses himself completely, the reader can hardly consider the loss important. The Director did not have such a keen perception of human character after all.

Miguel reacts to the world about him, to the ideas that govern its society, to the loves and hatreds which it engenders, but the reaction, to be quite paradoxical, is essentially passive. He has very little of himself with which to meet outside forces. Perhaps it is an exaggeration to say that he is as insignificant as one of Eliot's "hollow men," still he never reaches the point where he is a complete man, sufficiently delineated to hold a reader's interest over long periods. Gironella has gotten away from the "characterization of extremes," but he has not quite reached the territory of common humanity. Miguel travels the whole of Europe, and this is an indication of the essentially superficial aspect of his character; stability is a word wholly outside his vocabulary. He begins as the most fervent of Jesuit novices in his adult life, but his flame is hardly nourished by the wax of humanity, much less by the oil of sanctity. He sells rare books but never reads any of them; he is unable even to feed vicariously on the triumphs of others. The women with whom he falls in love, although the word "love" must be used advisedly with such a character, are really mirrors in which he can view his own exterior. He finally attains a certain pre-eminence as a circus impresario, but this fails also, despite the fact that it is the one occupation, essentially concerned with the external, the flamboyant, in which he might have attained stature and salvation. At the close of the novel we find Miguel taking up with disreputable border runners in the north of Spain. This is very close to ending "with a whimper."

Thus, the presentation of the type of superficial man was accurate enough, but such a person really lacks any sort of literary potentiality, and the lack is too strongly felt for the work to produce a lasting impact upon the reader. This, however, is only one side of the coin, for *Where the Soil Was Shallow* does give hints as to what Gironella will do in the future. The use of Scripture is one which will be important in the largest sense for *The Cypresses Believe in God*. Miguel's relations with his mother are the first faint stirrings of the deep spiritual bond which characterizes Carmen and Ignacio in the later work. The ability to embody facets of personality in quick flashes, in proper gestures, is seen in the smaller people who roam through *Where the Soil Was Shallow*: the enigmatic sailor of Cadaqués, the military men of Vienna "who ate candy," the performers in the circus. But most powerfully we begin to discern the superb talent for welding seemingly insignificant details of external activity with the spiritual substance of his themes. Thus, in *Where the Soil*

Was Shallow, Eva's hanging of the "small map of the world" and Serra's placing beside it "a gigantic map of the province of Gerona" gives an intimation of what might have been the real depths of Miguel's character; the flighty, external existence of the inveterate traveler who retains in the foundations of his personality the vitality of his Spanish forebears; the man who has a defined character, or, at least, a tractability which can assimilate outward experience, in contact with the far reaches of life itself. That the potential was not realized, however, does not militate against the symbolic power in the two maps hung side by side by his parents.

The maps, moreover, take on a larger significance in an examination of these two novels together, for while *Where the Soil Was Shallow* is without doubt a *small map of the world*, *The Cypresses Believe in God* is a *gigantic map* of the province of Gerona. In the later work the five limitations, which had become impressive warnings for Gironella, are no longer shackles for his creative imagination. The preliminary asceticism has accomplished its purpose, and he is free to explore the spiritual and social foundations of a whole nation during its most critical period in modern history—Spain caught in the vise of civil conflict.

The Cypresses Believe in God eventually will comprise a trilogy of heroic proportions. The part that has been published thus far deals with the years immediately preceding the Civil War in Spain and the first twelve days of that conflict. Despite the fact that we do not have the complete work, we are able to give a fairly accurate estimate of Gironella's skill; the published section of the book includes two volumes of almost 1,000 pages, and the sustained excellence throughout the course of these pages is an indication of the consummate artistry we can expect in the forthcoming volumes. The length of time which has passed since the first section was published, with no other books from Gironella during this period, clearly demonstrates that the author has no desire to become entangled in the vice of "over-production and multiple interests."

The plan of *The Cypresses Believe in God* is indeed gigantic. In order to establish unity in a novel which is nothing less than the portrait of a modern nation, the author has focused attention on Gerona, a small provincial capital in Catalonia. This city has sufficient contact with the rest of Spain through governmental agencies, organized political parties, ecclesiastical groups (it is an episcopal see), and the military barracks to allow for immediate repercussions, when crises develop in larger cities like Barcelona and Madrid. Yet it is small enough to be pictured with amazing intimacy. Within the

"little Spain" which is Gerona, lives the Alvear family—Matías, the father, originally from Madrid and a strong Republican; Carmen Elgazu, his wife, a Basque, whose living faith and charity make her the secure foundation on which the family rests; Ignacio, César and Pilar, the three children, each having some qualities from Matías and Carmen, but possessed of developing personalities of their own. It is impossible to categorize these people, for they are as complex and beautiful as a great writer could make them. Each of them is a profound example of Gironella's remarkable grasp of the Psalmist's words: ". . . what is man, that Thou are mindful of him. . . . Thou hast made him a little less than the Angels."

The many other characters who populate this novel are equally alive, and although a great number of them are symbols of the parties and ideas current in Spain at that time, it is impossible to say that they are like the simple "walking" virtues or vices of the medieval morality plays. They are human beings primarily and symbols only in the sense that they fully express in action the principles in which they believe. These people represent one of Gironella's greatest triumphs, insofar as he was able through them to concretize the many opposing "isms" which afflicted Spain during the thirties, and which ultimately turned the nation into the battleground for the most violent and bloody civil war in recent history.

The supreme unifying force in *The Cypresses Believe in God*, however, is the young man Ignacio Alvear. Strongly established in the discipline of the Faith, from the example of his mother as well as from the formation he received in the family circle, he yet retains a benevolently inquiring mind, an inheritance from his father. He is the symbol of young Spain, alive to the traditions of centuries, yet understanding better than his parents the effects which the social cataclysm will have on his own generation. Too close to the fluctuating pattern of events for dispassionate criticism, he nevertheless retains a remarkable objectivity regarding the people, both small and great, who are shaping these events. Because of the smallness of Gerona, he is able to come in contact with all the elements which make the city a seething caldron of revolution. It would take many pages to explore Gironella's superb method of summing up a whole nation's joy and agony, charity and hatred, clarity of ideal and confusion of practice, in this one adolescent.

A slight idea of his method of universalizing the particular, however, may be gleaned from the way in which he uses the Scriptural quotation which prefaces the novel:

From whence are wars and contentions among you? Are they not hence,

from your concupiscences, which war in your members? (St. James *Epist.*, iv, 1).

This short passage indeed gives tone to the whole work, and it calls to mind the sentences which St. James wrote immediately preceding it:

... where there is envy and contentiousness, there is instability and every wicked deed. But the wisdom that is from above is first of all chaste, then peaceable, moderate, docile, in harmony with good things, full of mercy and good fruits, without judging, without dissimulation. The fruit of justice is sown in peace by those who make peace.

A close reading of *Cypresses Believe in God* shows conclusively that the whole work is really a modern commentary on these eternal truths.

Moreover, as may be gathered from this Scriptural excerpt, the development of Ignacio's character is not limited to a growth in understanding of the social forces working during his formative years. He has a true spiritual life marked by failings and progress. This is best seen in his inability to face his mother after having fallen into grave sins of impurity. No longer is he able to be open with her; dissimulation becomes a kind of necessity, not only because he knows she will be hurt should she discover the truth, but more because she is a living representation of the beauty of God's laws. When the truth is finally made plain, Ignacio takes a giant step into adult life. The full weight of personal responsibility suddenly becomes clear to him. The scene in which he asks his mother's forgiveness is surely one of the most moving in all modern literature. And his mother's reaction, her accompanying him to church and her waiting in prayer while he receives absolution calls to mind the sublime pages concerning St. Monica in the *Confessions*.

Ignacio, however, is not the only figure who commands the respect and attention of the reader, for his younger brother, César, is one of the most memorable literary creations to come along in years. If the former possesses the type of philosophical wonder which prompts investigation of reality through secondary causes, the latter is the mystic and saint who resolves all in the Causes, God Himself. Ignacio will find that the experience of day to day living eventually leads one to the recognition of the Divine guidance in human affairs; César has discovered this truth already in the Cross of Christ, in which he ultimately shares through martyrdom during the early days of the war. The closing pages of the novel, which treat of César's death in defense of the Blessed Sacrament, scale the heights of Catholic fiction. And César is no "edifying" youth, or hands-folded, eyes-to-heaven saint; his contact with the society about him is vital, and his effect on that society may be seen in the estimate made of him by

Mateo, the young leader of the Falange in Gerona: "That boy is authentic." He is one who has understood the Truth, and who realizes that to love It means to live It.

These two youths, their family, friends, teachers and enemies are all portrayed with magnificent objectivity. It is one of the marks of Gironella's genius that he does not play the partisan. The Communists, Socialists, Anarchists, Falangists, Carlists and Catholics are all viewed through the highly polished lens of veracity. The truth of human nature, both on the natural and supernatural levels, receives loving attention and is transmitted unclouded by petty prejudice. He is a realist beyond the pure delineation of fact and figures. His ability to use the facts and figures, to transform seemingly insignificant details and endow them with larger meanings is masterful. Examples of this are countless, but two of them remain vividly present to the imagination throughout a reading of the book, mainly for the reason that they epitomize the basic themes.

In the very first chapter the description of the Alvear home with its two balconies, one facing the town square, the other overhanging the waters of the Oñar River, becomes a symbol of the whole nation during the period. The Alvears are very careful to close the doors to the balconies, for they "knew that in a fistful of space they could create an intimate and impregnable world of their own." Spain herself, much like the Alvears, accepted voluntary isolation in order to protect the traditions she held most dear against the encroachments of a liberal and hostile world. Yet, as Pope Leo XIII graphically showed to the Catholic world of the last century, separation is not the answer; the Alvears, Spain herself, must take their rightful place in the modern pluralist society. The other incident which points to something larger than itself is the snowfall which covered Gerona on the night of December 28, 1934. Gironella states that the city "under the snow was like an immense Host," and the delight caused by the snow, for a time, called a truce in the ideological warfare which was raging during the preparation for elections. The use of the image of the Blessed Sacrament indicates that true peace can come to the city only when the people recognize that they are members of the Mystical Body of Christ, and that it is the King of Kings who must rule in their hearts before they can secure the firm foundations for civil government.

Such a treatment as the one presented in the preceding pages does no more than hint at the greatness of José María Gironella. We have attempted to show that his profound understanding of human nature is the central factor which saves him from the limitations of his fellow Spanish novelists—and be it admitted, from the defects of many other

writers outside of Spain. The question of "stylism" has not been treated, because such a treatment would demand a competence in the Spanish language which we do not possess. However, there are indications of greater simplicity and power of imagery in *The Cypresses Believe in God* over the sometimes "poetical" elements in *Where the Soil Was Shallow*; whether or not this is also a problem of translation would have to be thoroughly examined. But beyond these brief reflections, the truth remains evident that *The Cypresses Believe in God* is one of the great Catholic novels of our generation, and should the parts of the book yet to be published retain the same degree of excellence as that which we have now, José María Gironella will rank, along with Sigrid Undset, as one of the undisputed masters of Catholic fiction in the twentieth century.

■ ■ ■

In our own lifetime we have learnt to know the smell of rotting corpses on battlefields and in bombed towns; we know of the stinking sores and boils of prisoners from concentration camps, where dead and dying were made to lie on beds as wretched as the one Catherine had chosen for herself. We have poured out oceans of blood and tears, both of the guilty and the guiltless, while we hoped against hope that this blood and these tears could help to save a world reeling under the weight of its miseries. And how little have we achieved of the great things we dreamed! Yet we ascribe it to the confused ideas of the time she lived in and her own dark vision of Christianity when Catherine intoxicated herself with the blood of Christ—that blood which would put an end to human bloodshed, if only we could agree to receive it as the redemption from our blood-thirsty passions, our insatiable lust for imagined gain for ourselves projected into other nations or classes.

From *Catherine of Siena* by Sigrid Undset
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**THE REVEREND
JOSEPH RAYMOND VIVIER**

Father J. R. Vivier, O.P., died in New York Hospital, in that city, on April 11th, 1958. He had been ailing for about four years. At the time of his death, Father Vivier was an assistant at St. Vincent Ferrer's Church in New York City.

Joseph Raymond Vivier was born on March 1st, 1903, in Cincinnati, Ohio. He attended several parochial schools in that city and went to Columbus, his state's capital city, for his high school education at Aquinas High School. From 1929 to 1931, he attended Providence College in Rhode Island and on August 15th, 1931, he received the Dominican habit at St. Rose Priory in Springfield, Kentucky. After being professed there a year and a day later, he made his studies in philosophy at the Dominican House of Studies in River Forest, Illinois. He moved on to St. Joseph's Priory for his first year of theology (1935-1936) and completed his studies at the Dominican House of Studies, Washington, D. C. In St. Dominic's Church in that same city, on June 16th, 1938, Father Vivier was ordained to the Sacred Priesthood by the Most Reverend John M. McNamara, D.D., present Auxiliary Bishop of Washington, D. C., then Auxiliary of Baltimore.

During the summer following his ordination, and also during the following summer, Father Vivier served at St. Louis Bertrand's Priory, Louisville, Kentucky. In the fall of 1939, he was assigned to St. Vincent Ferrer's Priory in New York City. He served faithfully and well in that post until his death.

Father Vivier's Superior, the Very Rev. Daniel L. Shannon, O.P., Prior of St. Vincent's, was the celebrant of a Solemn Requiem Mass in that church on April 16th, 1958. The other major ministers, the minor ministers, and the eulogist were all classmates of the deceased.

The Very Rev. Joseph X. Strenkert, O.P., Subprior of St. Vincent Ferrer's, was the deacon of the Mass and the Rev. William A. Carroll, O.P., of St. Vincent Ferrer's, was sub-deacon. The eulogy was preached by the Rev. Francis N. Wendell, O.P., Provincial Director of the Third Order of St. Dominic and Editor of *The Torch* magazine. The Acolytes were the Very Rev. J. C. Taylor, O.P., S.T.M., Subprior of St. Stephen Priory, Dover, Massachusetts, and the Rev. John P. Kenny, O.P., Professor at Providence College. Other minor ministers were: the Rev. James A. McGee, O.P., of Holy Name Priory, Philadelphia, the Rev. Ernest A. Hogan, O.P., of Providence College, and the Rev. Lewis A. Springmann, O.P., of the Dominican House of Studies, Washington, D. C. The Very Rev. William D. Marrin, O.P., Provincial of St. Joseph's Province, was present, as were some eighty other Dominican Fathers and Brothers.

Father Vivier is survived by a sister, Mrs. William Wilxman, of Columbus, Ohio. To her, and to all Father's relatives and friends, *Dominicana* offers sincere condolences. May his priestly soul rest in peace!

**THE REVEREND
EDWARD JOSEPH O'TOOLE**

Death came following an illness of many years to Father Edward J. O'Toole, O.P., in the Alexian Brothers' Hospital, Elizabeth, New Jersey, on May 9th, 1958.

Edward Joseph O'Toole was born in Utica, New York, on June 17th, 1892, and was educated in the public grammar and high schools of that city. After study at Niagara University, Niagara, N. Y., he entered the Dominican Order and made his profession on January 10th, 1912. He pursued his studies for the priesthood at St. Joseph's Priory, Somerset, Ohio, and the Do-

minican House of Studies in our Nation's Capital. He was ordained in the Chapel of the Washington House of Studies on May 17th, 1916, by the Most Rev. Thomas J. Shahan, D.D., then Rector of the Catholic University.

Father O'Toole's first assignment was Aquinas High School, Columbus, Ohio, where he taught until 1920. From that time up until 1927, he was engaged in preaching missions in various parts of the country as a member of the Province's Mission Band. In 1927, he entered upon parochial work and served in several houses of the Province, until 1935, when he became pastor of Holy Innocents' Church in Pleasantville, N. Y., where he remained until 1947, when he was assigned as pastor of Holy Name Church in nearby Valhalla. It was while in this latter post, in 1949, that Father suffered a severe stroke, followed by paralysis, which necessitated his long period of hospitalization in the Alexian Brothers' Hospital, Elizabeth, N. J., until his death on May 9th of this year. He endured his long years of suffering with characteristic Dominican patience and cheerfulness. At the time of his death, he was officially assigned to the community of the Dominican House of Studies in Washington, which assignment was made shortly after he became ill.

The Rev. Vincent M. Raetz, O.P., Pastor of Holy Name Church, Valhalla, N. Y., was the celebrant of a Solemn High Mass of Requiem for Father O'Toole's soul in the Church of Saint Vincent Ferrer, New York City, on May 13th, 1958. He was assisted by the Rev. Thomas B. Kelly, O.P., Provincial Procurator, as deacon, and the Rev. William A. Carroll, O.P., of St. Vincent Ferrer's, as subdeacon. The Very Rev. Thomas F. Conlon, O.P., P.G., of the Province's Mission Band, preached the eulogy. The following Fathers acted as minor ministers: the Rev. W. J. Outwater, O.P., the Rev. C. A. Farrell, O.P., the Rev. W. A. Dooley, O.P., the Rev. J. B. Larnen, O.P., and the Rev. B. P. Fu, O.P. The Very Rev. W. D. Marrin, O.P., Provincial, was in attendance, as were more than thirty-five other Dominican priests and brothers. Burial was in the Dominican Plot, Pleasantville, N. Y., which is attached to Holy Innocents' Church where Father O'Toole served as a faithful pastor for so many years.

To Father O'Toole's beloved brother, James, of Utica, N. Y., and to all Father's relatives and friends, *Dominicana* extends its deepest condolences. *Requiescat in Pace!*

The Friars' Bookshelf

God and His Creation. By Wm. Murphy, Thomas Donlan, John Reidy, and Francis Cunningham. Dubuque, Iowa, The Priory Press, 1958. pp. xviii, 516. \$4.95.

The college teacher of Sacred Doctrine faces many difficult problems, for it is no easy task to present a theological approach to reality to minds relatively unprepared in philosophy or in the sources of revelation. A powerful aid in this important task is a good textbook. Such a book can prove of utmost value in extending the class time to the important hours of reflective reading and study.

Until very recently few suitable texts existed, but, happily, that situation is being corrected. One of the most recent—and one of the best—books for the first year course has recently been published by Priory Press in Dubuque. The authors are a group of Dominican priests of the Province of St. Albert. This is one of a series of college texts prepared under the general editorship of Father Francis L. B. Cunningham, O.P.

Strongly attached—as might well be expected—to the Thomistic synthesis, the authors present, in college attire, the material treated in the First Part of St. Thomas' *Summa*; the divine nature, the Trinity of Persons, and the procession of creatures from God. They realize, however, that St. Thomas' readers were better acquainted with the nature of theology and its sources than are present day college students. They have prefixed, therefore, a seventy page introduction to the 'Queen of the Sciences.' Scripture, Tradition, and the other sources of theology are presented in the first chapter. The existence, nature and division of theology, as well as a summary history of the science, are briefly but adequately treated.

The procedure is uniformly good. The data of revelation are presented, and then these data are theologically analyzed. The book is clearly written in language suited to the intended audience. It is complete, yet gives sufficient freedom to the teacher to develop this or that aspect of the absorbing and profound doctrine of God's nature and creative activity.

At the end of each chapter a 'Bibliographical Note' is appended.

It gives references to suitable and commonly available parallel readings. The idea is excellent, although this reviewer thinks that many more references can and should be given. The authors state in an introductory note that there had to be a limit, but did it have to be quite so restrictive? For example, Bede Jarrett and Pére Froget have written excellent books on the indwelling of the Bl. Trinity that would help supplement the rather brief treatment given to this consoling and most practical doctrine.

Besides this rather peripheral objection, there are a few other features that could possibly be improved in future editions. The magisterium of the Church, in particular the ordinary magisterium of the Roman Pontiff, does not seem to be given the treatment that modern day circumstances require. On another point there is a noteworthy omission, or perhaps it would be more precise to speak of 'diminutions' or 'lack of emphasis.' We have in mind the lack of an explicit treatment of what is meant by the supernatural. The word is used repeatedly, but no attempt is given to define the supernatural order until p. 400 when a half page is devoted to this. The closely linked distinction of the two-fold approach to God of which the Vatican Council so clearly speaks, is given but scant treatment. For the many students who confuse the spiritual with the supernatural, the incorporeal with the infinite, the complete and explicit treatment of these questions early in the text is of especial importance. Such a treatment makes easier the task of explaining the distinction of natural and sacred theology, the relevance of the Five Ways to sacred theology, the precise object of the natural desire for knowledge of the First Cause, etc. Unless the supernatural order is set forth in all its sublimity, the student gets an attenuated view of the transcendence of God and of the true grandeur of the Christian life.

Despite these reservations, we can highly recommend this text. It seems to be the most successful attempt as yet published which brings this part of the great Thomistic synthesis of the Christian faith to the college campus. The other volumes of this series will be awaited with interest.

J.M.H.

A Gilson Reader. Selections from the Writings of Etienne Gilson. Edited, with an Introduction, by Anton C. Pegis. Garden City, N.Y., Hanover House, 1957. pp. 358. \$3.50. (Also available in paperback form: Image Books, No. D 55. \$0.95.)

Etienne Gilson needs no introduction to the many students of

philosophy, both in and out of the Thomistic school, who have long recognized in him a scholar of great merit and a staunch supporter of St. Thomas Aquinas. This book was not intended for them, but for that small army of educated Catholic readers, who might be interested in a more than superficial acquaintance with the findings of his lifetime of study and experience. It represents a sampling of his thought on a variety of subjects—mainly philosophy, theology and education—more or less unified by the theme of Christian scholarship and the particular form it has taken in Etienne Gilson. Its 21 chapters evince a certain discontinuity and spottiness, but this was inevitable, considering the range of subjects treated and the extensive literary output from which the selections were drawn.

Since this book is intended for those who are not familiar with the thought of M. Gilson, and since its chief concern—its glaring preoccupation—is with "Christian Philosophy" (almost all the selections get around to the subject sooner or later, and with greater or lesser insistence—usually greater), it seems advisable to point out that his theories on this matter are by no means of universal acceptance among Thomists. On the objective, or scientific, level, the controversy involves the ticklish question of the interrelationships of philosophy and theology, though the prime Gilsonian motivation seems more historical than scientific. Briefly, Gilsonian "Christian Philosophy" seeks its inspiration and orientation in sacred revelation and the teachings of the Christian religion. The program calls for extracting from St. Thomas' *Summa* those sections that deal with truths naturally knowable but also revealed by God, retaining—and proudly so—the *theological* principles, method, order and purpose of its immediate provenance. Thus is "Christian Philosophy" sharply distinguished from "non-Christian" philosophy, beginning and ending with naturally knowable truths acquired and investigated simply by the light of natural reason.

His opponents contend that the Gilsonian method would, if carried to its logical conclusions, not only cripple but exterminate both philosophy and theology; while the "de-theologized material" resulting from such a procedure cannot itself qualify as either science. Philosophy, they maintain, has no right or need to look outside the natural order of things to answer the legitimate questions put to it. While the fact of extrinsic, guiding influence from theology, as a historical fact, cannot be denied, it must not be allowed to assume the place of an intrinsic, constitutive element, and here the historian in M. Gilson seems to have misled the scientific thinker. Even in its appropriated role of *ancilla Theologiae*, to say nothing of its sig-

nificance and dignity in its own right, Thomistic philosophy will be valid and vital only by remaining true to its own *given* nature. For this there can be no substitute.

But even waiving the question of the *de facto* genesis and nature of philosophy, Gilsonian theory still maintains that "theological philosophy" is entirely justified and demanded, for both *religious* and *pedagogical* reasons. To this his opponents reply that the "problem" of "justifying" a Christian's study of "profane" science is not peculiar to philosophy, and to "justify" it by locating it in a theological context means, among other undesirable consequences, to end up with a confusing medley of "conclusions" neatly disjuncted from their true principles. Hence, not conclusions. Hence, unfounded and unconvincing. It may be Christian; it cannot be science. This is also the fundamental objection to the Gilsonian pedagogical contentions: whatever the student may be learning, it is not philosophy. A more potent objection could not be found.

It is well, then, for the uninitiated reader of this book to recognize its author's assertions and recommendations regarding "Christian Philosophy" as controversial issues.

C.J.

Ethics: The Introduction to Moral Science. By John A. Oesterle. Englewood Cliffs, N.J., Prentice-Hall, Inc., 1957. pp. xvii, 269. \$4.00.

This college textbook is well qualified to spark a much needed revolution within Thomistic circles. As the author notes in his Preface, "Some Christian authors (of ethical works) tend to give a theological exposition of moral philosophy, mixing theological and philosophical elements to a point where they are no longer distinguishable." Ever since the Thomistic Revival, this has more or less been the *standard* practice of Thomists in this field. John Oesterle, professor of philosophy at Notre Dame University and author of a previous textbook in logic, aims "to recapture ethics as it was originally conceived to be." Against the background of current errors on the subject, both within and without the Thomistic school, this means especially to rediscover and reassert the scientific, objective, practical and natural qualities of moral philosophy. This in turn means to rediscover and reassert the true Aristotelean-Thomistic concept of moral philosophy.

This concept is eudaemonistic: natural morality is based exclusively on man's natural ordination to natural happiness; ethics, accordingly, is concerned with the perfecting of human nature according to its native powers and exigencies. Adhering faithfully to the

order and content of Aristotle's *Nicomachean Ethics*, together with St. Thomas' *Commentary*, the book begins with a consideration of the ultimate end of human activity. This leads to the only other major doctrinal topic—virtue, its implications and consequences; first in general, then in particular. Subsidiary chapters on law, continence and friendship round out the preliminaries to the more detailed study of the original question of human happiness presented in the final chapter. Here theological data is also introduced, but carefully so labeled and clearly distinguished from the purely philosophical.

Oesterle's *Ethics* is truly and fully an *Introduction to Moral Science*. Throughout, the author restricts himself to the most basic elements of personal, natural ethics, thus furnishing the student with the necessary wherewithal to approach more complex moral problems, familial and civil ethics, and moral theology. Divided into 14 chapters, the text can easily be covered in one semester. In every way, an outstanding work, deserving of wide and enthusiastic use.

C.J.

From Bossuet to Newman: The Idea of Doctrinal Development. By Owen Chadwick. New York, Cambridge University Press, 1957. pp. xi, 254. \$5.00.

The Faith is immutable: *quod semper, ubique, et ab omnibus*. Yet we have seen new truths defined within our lifetime. What is more, the evidence of history suggests little awareness of these dogmas among the Fathers of the fourth century, or the second. How then can we call ourselves members of the same Church as Ambrose and Athanasius, Peter and Paul? We can, of course; that is a doctrine of faith. But how? The question here raised is one of the most complex faced by Catholic theologians, the question of dogmatic evolution.

Bossuet, in the seventeenth century, made immutability the test of orthodox faith. Appealing to history, he contrasted Catholic changelessness with the endless variations of heresy. Protestants accepted his test, but alleged their own evidence to prove the corruption of Rome. On either side, this historical polemic rejected any restatement of dogma that was more than a verbal clarification. Scholastic theology was neglected, and the sound theory of "logical explication," elaborated in sixteenth-century Spain from the principles of St. Thomas, was almost completely forgotten.

As critical history advanced, this fortress of immutability came under siege. As sometimes happens, conservative theologians were slow to see the force of the objections leveled against them. The

Tractarians were conservative theologians. But Newman was also a historian, deeply read in the Church of antiquity. More and more he found his studies pointing up the anomaly of the Anglican position: "Whatever be historical Christianity, it is not Protestantism." What then was historical Christianity? Was there not in his own day some body with at least a "family resemblance" to the Church of Augustine and Chrysostom, Nicaea and Chalcedon? As the 1840's advanced, Newman came to think that there was. The fruit of his personal effort to show the Church of Trent and Pius IX as the heir and indeed the self-same body as that of the primitive age was the famous *Essay on the Development of Christian Doctrine* (1845). The Church would grow, and its Faith would grow, as he argued, organically, like a person; and in its more mature face the Roman Church of 1845 bore the same lines, the same birthmarks, it had received from its Founder. For the original revelation had come as an "idea" whose full richness was not plumbed all at once. In the face of heresy, or in quiet meditation, the Church has perceived new truths, and proclaimed them down through the centuries.

This is quite different from the rigorous immutability of Bossuet. It constitutes a theological volte-face. To trace this development, through the problems that provoked it, through false or imperfect solutions, was the scope of Dr. Chadwick's Birkbeck Lectures delivered at Cambridge in 1955-56 and here re-published. His approach, then, is not theological, but historical, and he writes with an insight, breadth, and scintillation that characterize the finest scholarship. The author's Anglicanism and his use of technical language preclude our recommending the book to all indiscriminately. Trained theologians, however, will find it extremely stimulating. If Dr. Chadwick is strongly "pro-Newman" he is far from complacent: the book ends with a question mark. Is he not a better teacher who leaves us with germs of wonder—problems which we ourselves must settle?

One matter, however, we would question. Must we conclude that Newman's theory and the Scholastic "logical explication" are essentially diverse? True, Newman speaks of "logical sequence" in a far wider and looser sense than it ordinarily has. Yet Thomists need pose no difficulty in allowing him this usage. Their thesis is stated scientifically, through intrinsically verified formalities. The great convert's presentation, though scholarly, lacks the rigor of science. Not rigidly logical in development, but psychological and rhetorical, concrete and introspective, Newman's *Essay* is more palpable and palatable, if more easily misunderstood, than the abstract Scholastic formulae. But the two positions are basically the same.

Newman's accomplishment was significant, as Dr. Chadwick points out, because it saved the Church from hiding in obscurantism from the face of historical criticism. Whatever his deficiencies, Newman had the intellectual courage never to fly from contemporary challenge. Facing this historical challenge, he worked out, single-handed and without reference to the earlier Thomistic position, a solution which has won the acceptance of most Catholic theologians. He remains in our own day a model for all those who would come to grips with contemporary scholarship, and win it for Christianity.

J.B.B.

Romanesque Painting. The Great Centuries of Painting Series. Text by Carl Nordenfalk and Andre Grabar. 99 reproductions in full color and gold. New York, Skira Inc., Publishers, 1958. pp. 230. \$22.50.

Romanesque Painting, the latest addition to Skira's "Great Centuries of Painting" series, covers the decorative art movement of the 11th to the 13th century and, together with their recent *Early Medieval Painting*, forms a complete history of the development of the foundations of modern Western art. Both *Romanesque Art* and its companion volume have been authored by Andre Grabar, an art specialist of world-wide reputation, and Carl Nordenfalk, Chief Curator of Painting and Sculpture at the National Museum in Stockholm.

From a purely technical point of view, *Romanesque Painting* is itself a work of art providing eloquent testimony to the consummate skill of its publishers. Its strikingly handsome dust-jacket and 99 excellent reproductions in full color and gold, its tasteful layout and clean, eminently readable type blend together to form an unmistakable impression of high-quality craftsmanship. From this aspect alone, *Romanesque Painting* merits prime consideration as a noteworthy publication. But this initial impression is by no means qualified after a more thorough examination.

The work itself is divided into two sections: the first dealing with "Mural Painting"; the second with "Book Illumination." The colorplates were produced separately and are mounted in their proper places throughout the work, with marginal notes on the text supplying exact references to the paintings. Andre Grabar has provided the introduction to the period as well as the text for the first section; Carl Nordenfalk is the author of the second section.

In his introduction, Professor Grabar delineates the accepted meaning of the somewhat elusive term "Romanesque." In thorough

and lucid fashion he points up the general note of this distinctive art form, tracing as well its varying evolution in the different countries of Europe. The Romanesque style of painting is a complex type, a product of a culture evolving from manifold origins—Roman, Byzantine, Christian, barbaric. Much of its dynamic quality is rooted in primitivism, its integrity in a classical tradition and its originality in the subjective and poetic interpretation of the artist. Particularly in this last aspect it harbingers modern art forms.

In the first section on the monumental murals of the period we are shown the development of this art in Italy, Spain, France, England, Germany and Austria and finally Sweden and Denmark. The selection of paintings underscores the fundamental unity of the Romanesque style but at the same time the unique differences of expression, varying according to local conditions, are graphically evident. The Italian section is noteworthy for the warm colors, the visible influences of early Christian art and a marked Byzantinism. The brightly colored Spanish paintings betray a very definite Mozarabic and Moorish influence; the golden French frescos often show distinctive Carolingian traits. All the colorplates are superb; the text a scholarly synthesis.

The second section, "Book Illumination," is perhaps even more delightful. The vicissitudes of time have done nothing to dull the vivid colors of the fanciful world of the miniaturist. Though the earlier centuries of the Middle Ages are regarded as The Golden Age of illumination and the period covered by this volume represents a trend toward the monumental, still manuscript illumination remained a specialized and vital branch of art. Books were still held as great treasures as much because of their scarcity as the generally sacred character of their contents. It was quite natural then to continue to lavish upon them all the beauty and imagery that contemporary artists could provide. The resulting fantastic display of saints and demons, men and beasts betrays a culture that is equally familiar with the natural and the supernatural as well as the purely imaginary world. Thus in the illustrations of the lives of the saints, as Mr. Nordenfalk points out, "we can sense the artists' naive joy in storytelling, and the pictures have an irresistible appeal for even the most sophisticated modern eye."

In writing the text of this second section Mr. Nordenfalk undertook an exacting and delicate task. The very nature of the work demanded a firm grasp of secular and Church history, liturgical practices and the intellectual life of the time. Yet he succeeds admirably in being complete as well as objective, manifesting an ob-

vious appreciation for a milieu so different from our own. For the most part he is exact to the smallest detail and only occasionally is there confusion or something incorrect as in his explanation of the distinction between the literal and allegorical interpretation of Sacred Scripture. He credits the allegorical interpretations of the Fathers with a supernatural and authoritative character which they actually do not have.

Romanesque Painting, at once a source of scholarly information and pure esthetic enjoyment, would be a valuable addition to the art section of any library.

J.M.C.

Melancthon: The Quiet Reformer. By Clyde Manschreck. Nashville, Abingdon Press, 1958. pp. 350. \$6.00.

This is a panegyric written by an associate professor of religion at Duke University. The general tone of the book may be surmised from a typical sentence (p. 213): "In upholding justification by faith, in appealing to Scriptural authority, and unmasking the pretenses of the papists, Melancthon struck a mighty blow for the Protestants." That Melancthon was an outstanding figure in the Reformation period cannot be doubted. Consequently, since this is the first biography of Melancthon in English in over fifty years, one could legitimately expect much from it. The result is far from gratifying.

First of all, there is no formal bibliography listed. A check of the sources referred to in the footnotes reveals a glaring absence of primary or secondary Catholic sources. This might not seem to be a defect in a book written by a Protestant about a Protestant until one realizes that over half the book treats of Catholic-Protestant controversies, many of them on fundamental points of Catholic doctrine. In this light then, the fact that of eight hundred seventy odd footnote references, less than twenty are to Catholic sources and *none* of these is used to substantiate the Catholic position, all too clearly indicate that no serious attempt is made to give an objective presentation of the Catholic doctrine.

Misleading statements abound. On p. 24 we find the author saying: "A converted Jew, Johann Joseph who at the time of Baptism took the name Pfefferkorn, headed the Dominican preaching crusade . . . he had just been released from prison where he had been serving a burglary sentence." While the author does not himself make the identification, the impression given is that Pfefferkorn was a Dominican. He was not (cf. e.g. *Jewish Encyclopedia*, Vol. 9, p. 658). On p. 72 we find: "The Church officially advocated celibacy for the religious and prohibited marriage but allowed fornication and con-

cubinage." While the Church has not denied the *existence* of such abuses, she has never regarded them as anything but abuses, as even a cursory perusal of Denziger's collection of official pronouncements will show.

Then there are the generalizations, the gratuitous statements, which lead one to suspect that the author had little more than a polemical intent. Thus for example we find the author saying (p. 262) that one of the reasons why Melanthon condoned the bigamy of Philip of Hesse was: "To deny Philip [the Landgrave] might drive him to the Roman Catholics *who could be counted on* to annul his first marriage in order to win him from the evangelical cause." We are sure that Henry the VIII, a man with whom most historians are familiar, would be compelled to disagree, having discovered the hard way that despite all pressures which he might exert to the contrary, the Church most certainly could *not* be counted on to countenance such an action. In a similar vein, the author states (p. 263) that: "Cardinal Cajetan thought the Pope should have given Henry VIII a dispensation for bigamy and the matter was discussed seriously before the consistory of cardinals before a negative answer was given, for canon law condoned bigamy under certain circumstances." The reader has a right to expect documentation and proof for such a sweeping statement. Yet, no reference is cited to substantiate the statement about Cajetan nor is any reference given to the supposed text of canon law condoning bigamy. Further, the view is hard or rather impossible to reconcile with that of Dr. Niklaus Paulus (as quoted by Von Pastor, *History of the Popes*, Vol. X, p. 277, footnote 2), which flatly contradicts it on both points: "But Cardinal Cajetan *never thought* of disregarding the canon law, which *most strictly forbids polygamy*." Finally it would be interesting, to say the least, to know the author's source for the statement that: "To allay any suspicion that he might be anti-Catholic, the King (of France) ordered a solemn procession through the city with the *Holy Ghost* carried in a brazier." There are other examples of such procedure, many others, but these should suffice to indicate that the book has little objective value and is not much help for one seeking an accurate historical evaluation of the life and times of Philip Melanthon.

J.T.

American Literature and Christian Doctrine. By Randall Stewart. Baton Rouge, Louisiana State University Press, 1958. pp. xiii, 155. \$3.50.

As the world judges, the men of the Enlightenment were very successful chefs; many of the recipes they concocted are still used

in intellectual kitchens today. The spice they measured out generously in all their dishes was an ingredient called "rationalism," and it is amazing what variations in flavor they were able to achieve with it. One of their specialties, which even today tempts the palates of many intellectuals, was made thus: take a large portion of Christian tradition, mix well with "rationalism," strain through a sieve of prejudice (lest any foreign supernatural particles remain), and serve luke-warm. The dish is that rather popular, if somewhat bland, fare we know as agnosticism.

Fortunately, some modern thinkers in various departments of knowledge are looking for more nourishing food in an effort to ward off mental starvation. *American Literature and Christian Doctrine* by Professor Randall Stewart of Vanderbilt University seeks to return to the Christian foundations for what is truly great in American Letters. Tracing the history of our literature from the Puritan Jonathan Edwards to such contemporaries as Faulkner and Hemingway, and this in the light of basic Christian doctrine, the book certainly takes a more realistic (we hesitate to say "more scientific") approach than that of the agnostics, the "know-nothings."

Professor Stewart makes his assessment of American writers by insisting upon "certain tests of Christian orthodoxy—the chief test being a recognition of Original Sin." There can be no doubt that he has chosen an accurate measuring-rod for his judgments; the awareness of Original Sin and its consequences has been preserved by all Christian writers, despite the claims made for man's natural goodness by Rousseau. And it is refreshing to read a critic who does not hesitate to excoriate the writings of Whitman and Emerson for the unbounded egotism they display in proposing that Man is God. A quotation from a letter of Herman Melville, written after he had heard Emerson lecture, is an admirable summation of Professor Stewart's accurate estimate of that highly-regarded Transcendentalist:

I could readily see in Emerson, notwithstanding his merit, a gaping flaw. It was the insinuation that, had he lived in those days when the world was made, he might have offered some valuable suggestions.

This perceptiveness marks many of the evaluations Professor Stewart makes of such writers as Paine, Jefferson, and Dreiser. And for the most part he displays deep insight into the works of those he counts among the Christians: Hawthorne, Melville, James,

Eliot, Faulkner and others. It is regrettable that the scope of *American Literature and Christian Doctrine* precludes a more profound examination of the works of Willa Cather and Emily Dickinson. It would seem more probable that Miss Dickinson's lines,

Some keep the Sabbath going to church,
I keep it staying at home,

owe less to Emerson's "anti-ecclesiastical tone," and more to a reaction against the terrifying formalism of New England meeting-houses.

However, despite the laudable attempt in this book to explore territory which deserves the utmost attention, we are forced to point out that while most of what Professor Stewart says about American literature is profoundly true, he destroys the force of his argument by basing it upon the Calvinistic interpretation of the doctrine of Original Sin.

Calvin's view of this doctrine is set down quite unequivocally; Original Sin has debased and corrupted human nature to the extent that it has destroyed man's free will and has made every human action an essentially evil action. The logical consequences of applying this interpretation in the criticism of literature are devastating. If man has no free will and if his every action is intrinsically evil, he cannot be called a moral agent; there can be no such thing as heroism, and if no heroism, no real tragedy. Moreover, in the light of the Calvinistic approach, such works as Hawthorne's *The Scarlet Letter* are unintelligible. Arthur's confession on the scaffold means nothing; Hester's moving lament, "Surely, surely, we have ransomed one another, with all this woe!" is a cry of insanity. Original Sin did debilitate man, did turn him away from God, did make the return to divine favor possible only by the Way of the Cross; it did *not* destroy man's nature.

Professor Stewart could not, of course, apply this interpretation in every instance of his criticism; the facts of literature are too much opposed to it. But when he states that "man is an imperfect, nonperfectible being" at the close of the book, he is very close to vitiating the strength of his previous statements. Thus, *American Literature and Christian Doctrine* is a valuable beginning in a study which demands more consideration than it has received, and as such, it is highly recommended for those interested in our literary heritage. But real profit and understanding can be derived from the book only when the reader abstracts from the unfortunate Calvinistic approach

to Original Sin, which the author seems to propose theoretically without its complete application in practical criticism. M.M.C.

Saint Dominic: Pilgrim of Light. By Gerard K. Brady. With a preface by GiGacomo Cardinal Lecaro. New York, P. J. Kenedy & Sons, 1958. pp. xvii, 169. \$3.95. (Published in England by Burns and Oates).

St. Dominic presents a formidable challenge to any biographer attempting to portray his life within the compass of a popular work. Gerard K. Brady, Dominican educated Dubliner, comes well prepared to meet that challenge. He is a recognized specialist in medieval history and Spanish Literature, as well as being thoroughly acquainted, through his extensive travels, with the lands which cradled the early foundations of St. Dominic. Yet his extensive knowledge of medieval history, while rendering this work notable for its wealth of historical detail, suggests to us, at the same time, the principal cause of its falling somewhat short of the challenge. St. Dominic, the man and the saint, has been eclipsed and overshadowed by the history of his era.

This is the latest of three notable popular lives of St. Dominic which have appeared in English within the last half-century: *The Life of St. Dominic* by Bede Jarrett, O.P., *As the Morning Star* by Jerome Wilms, O.P., and now, *St. Dominic: Pilgrim of Light* by Gerard K. Brady. Each of these authors has accepted the difficult challenge a popular life of St. Dominic holds forth and has been more or less successful in direct relation to the handling of two basic problems.

The first consists in the peculiar richness and complexity of this saint's personality. St. Dominic, at once, saint, ascetic, mystic, thaumaturge, far-seeing administrator, zealous apostle and keen scholar, presents to the literary artist a subject manifold in its perfection and profound in its simplicity—a subject which only the master craftsman can adequately portray. Mr. Brady never quite reveals the hand of the master craftsman. His work, as a whole, highlights Dominic the apostle and administrator and to some extent, the scholar—but it never completely succeeds in conveying the personal warmth and vitality of Dominic the saint, ascetic, mystic and wonder-worker.

The second problem results from the dearth of particular, factual details regarding much of Dominic's life. This unfortunate lack of particulars easily leads to the employment of one or another device. One such device is often called "padding" or "filling." It involves a quasi-fictional reconstruction of the saint's thoughts, motives and

manner of acting. It is often utilized in developing the saint's early youth and student days, concerning which we have very little definite, pertinent information. The second device is to place disproportionate emphasis on the history of St. Dominic's era. It is this second device which Mr. Brady has employed in his attempt to compensate for the lack of personal details in St. Dominic's life. This is the principal shortcoming of the present work.

If Mr. Brady's work purported to be a complete scientific and critical study of St. Dominic, then the stress given to historical background would not be disproportionate—on the contrary, an even more extensive historical treatment would be in order. In point of fact only two such studies have been written since the time of St. Dominic: *Der heilige Dominikus*, by Herbert B. Scheeben (Freiburg in Breisgau, 1927) and *Histoire de Saint Dominique*, by M. H. Vicaire, O.P. (2 vols., Paris, 1957). The second of these works, although not yet available in English, is the best and most reliable of all lives of St. Dominic published to date. Because of its scientific nature it will perhaps appeal only to the more serious reader.

Although the emphasis, in this present work, is disproportionate for a popular life, Mr. Brady writes history extremely well, expertly recounting the times of St. Dominic in a style exceptional for its clarity and vividness. His careful thumbnail sketches of such contemporaries of St. Dominic as Pope Innocent III, Raymond of Toulouse, Simon de Montfort, Peter of Castelnau and Jordan of Saxony are so many historical literary gems. The book moves at a lively pace, never descending to the arid, factual accounting we find in so many biographical religious works.

There is, however, one factual error which seems to cry for attention since it has been repeated in many popular lives of the saint from about the eighteenth century. The author states that St. Dominic, after his student days at Palencia, remained there for some time as Professor of Sacred Scripture. Reliable sources would seem to indicate otherwise. The error arises from a misinterpretation of Friar Stephen's testimony recorded in the canonization process (cf. *Monumenta Ordinis Praedicatorum Historica*, vol. XVI, pg. 153, No. 35). Friar Stephen's information concerning this period of Dominic's life is, on his own testimony, secondhand. He gives only a summary report and, at that, it lacks correct chronological sequence. John of Navarre and especially Jordan of Saxony, whose testimony is most reliable on these points, both contradict him.

Jerome Wilms' *As the Morning Star*, however, has been more successful in capturing the myriad transcendence of Dominic's per-

sonality. His treatment of historical background, based principally on H. B. Scheeben's critical studies, is accurate and well-proportioned—never overshadowing the central figure of Dominic. Fr. Wilms, however, does seem inclined to pad the early years of St. Dominic with quasi-fictional descriptions which leave one wondering where the true Dominic leaves off and where Fr. Wilms' imagination and sentiment take over.

Fr. Bede Jarrett, O.P., in his popular life of St. Dominic, displays the hand of the skilled craftsman. Eminent historian, he achieves a happy medium in weaving the history of Dominic's era into the very warp and woof of the saint's life. With an unusual depth of insight, he reveals the warm and vibrant personality of St. Dominic in all its charming simplicity. Fr. Jarrett speaks of a man he knows—of a saint and a father whose spirit and ideals were his own.

From among the ranks of the popular lives of St. Dominic, however, notwithstanding our basic criticism, we do recommend Mr. Brady's *Pilgrim of Light*. For this study is certainly a valuable complement to the other popular lives of the saint which are perhaps weaker on the history of his times. In so far, then, as it contributes to a deeper understanding of St. Dominic and his work it should prove of especial interest to his numerous devotees. T.A.C.

The Stonyhurst Scripture Manuals with Introduction and Commentary
by C. C. Martindale, S.J. Westminster, Maryland, The Newman
Press, 1958.

The Gospel According to Saint Matthew. pp. xxvii, 224. \$3.00

The Gospel According to Saint Luke. pp. xxviii, 203. \$3.00

The Gospel According to Saint John. pp. xxiv, 175. \$3.00.

Father Martindale has continued the general plan adopted for his *Saint Mark*, the first volume of The Stonyhurst Scripture Manuals: brief but adequate introductory material; the Douay text; copious footnotes supplying verse by verse explanations. Having the Scripture texts included with the commentaries gives to Father Martindale's small volumes the advantage of convenience, at least, over both the *Catholic Commentary* and Msgr. Knox's one volume notes on the four Gospels. As the author points out in his introductions, he does not intend to supply theology or devotional notes but has rather kept the needs of the beginning student principally in mind. The word student should be emphasized, for despite an admirably

lucid style, Father Martindale's approach is sufficiently thorough and academic to discourage the general reader. As works of handy reference, however, not necessarily to be read through, they can be used to advantage by all.

While depending heavily on Lagrange, the Catholic Commentary and the notes accompanying the Westminster version (but not Msgr. Knox), Father Martindale's commentaries offer certain unique features which more than justify their publication. Many Greek words have been included, always with their English equivalent, to capture as far as possible the original sense and flavor especially of difficult passages. The author lays down clear rules distinguishing parables from allegories and consistently applies these rules throughout his notes. This is a key distinction of which the advanced as well as the beginner need continually to remind themselves—particularly those engaged in preaching. He makes certain valuable and illuminating comparisons among the four Gospels on common material. Not afraid to tackle the many-sided Synoptic problem, he indicates that he is venturing an opinion of his own by phrases long since familiar to Martindale readers: "We hold . . ."; "We think . . ."; "To our mind. . . ." Wherever he is frankly puzzled he says so, and in most cases avoids forced or purely conjectural solutions.

Modern Catholic Biblical scholarship is very much preoccupied with the related problems of Inspiration and Inerrancy, both of which find frequent mention in these commentaries even if they never receive an *ex professo* examination. Father Martindale continually stresses that the Evangelists are not writing biographies but are delivering a Message in the way most effective for their own purpose. In an age when exact quotation and systematic history in our sense were virtually unknown, the Sacred Writers felt free to manipulate their material in what would today seem a very arbitrary fashion. Also, numerous traditional difficulties are found not to be difficulties at all if we remember that Inspiration does not supersede the laws that govern the development of the human mind (*John*, p. xvii) and that Inerrancy safeguards only what the Sacred Writer means to say, and this is usually the *essence* of an event, not trivial details (*Matthew*, p. 151).

Father Martindale is willing to carry these last guiding principles quite far. The Apostle John spent seventy years meditating on the Master's words. When he came to write his Gospel the discourses are seen through the prism of John's own thoughts and it is often impossible to detect where Christ's words end and John's commentary begins. In fact, even in the midst of Christ's Farewell Prayer at the

Last Supper (17:3) John, not Christ, makes the irresistible cry "Now this is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (*John* p. 133). For La-grange and Huby only the words "Jesus Christ" are a redactional addition (*Cath. Comm.* p. 1009). In recording the instructions given by Christ to the Apostles for their first missionary journey Matthew has Christ say that they are to possess neither shoes nor staff (Mt. 10:10), Mark that they are to have sandals and one stick (Mk. 6:9). No difficulty, says Father Martindale. If they were not following different traditions, Mark may possibly have found from personal experience that sandals and a stick were necessary, so he inserted them in the text (*Matthew* p. 72). Matthew and Mark tell us that Christ restored sight to a blind man (men) while *leaving* Jericho; Luke that he worked this miracle *entering* Jericho. This apparent discrepancy is non-essential to the story. Mark (and Peter) and Matthew remembered accurately; Luke depended on a modified i.e., somewhat inaccurate tradition.

Father Martindale feels that Luke's debt to St. Paul in the writing of his Gospel was one merely of terminology, not actual doctrine (*Luke* p. xvi). It is helpful to note that the author employs the word dialect in the sense of phraseology that has become traditional, not in the sense of a patois. In the age of the Liturgy it is unfortunate that Father Martindale did not place greater emphasis on the liturgical character of the Fourth Gospel, especially as the commentaries are intended for use in the schools.

Father Martindale has completed very useful commentaries on the four Gospels. The style is concise without being obscure or leaving gaps. The inevitable overlapping of material has been kept to a minimum. But the author has been most successful in combining accepted modern exegesis with his own stimulating observations.

W.S.

This Is the Mass. As described by Henri Daniel-Rops. As celebrated by Fulton J. Sheen. As photographed by Yousuf Karsh. With an introduction by Bishop Sheen. New York, Hawthorn Books, Inc., 1958. pp. 159. 31 plates. \$4.95.

Bishop Sheen has said of photographer Yousuf Karsh:— ". . . he has taken the mechanics out of photography and made it a fine art." Mr. Karsh's specialty is portrait-photography and some of the best of his work forms part of the permanent collections in museums like the Brooklyn Museum Department of Photography and the

Museum of Modern Art in New York, the Art Institute of Chicago and the Huntington Library, San Marino, California. Like any fine art, Karsh's master photographs are the outcome of infinite patience and trouble on the part of both artist and subject. For the present group of photographs, which are the featured item of Hawthorn's *This Is The Mass*, the Bishop and Karsh collaborated for six consecutive days, sometimes for as long as 14 hours a day. The result are 30 black and white photos, printed by the exclusive Optak process, which are remarkable for their fidelity of detail and dramatic content. To call them separate masterpieces is to isolate their chief strength and perhaps their chief weakness: near perfect as single entities, they seem too posed to suggest the fluid motions of a Mass-in-Action. The frozen perfection of each intimates the presence of the lurking photographer. Many will feel, however, and with reason, that if something of naturalness and continuity have been sacrificed, it was not primarily for art's sake, but to achieve a higher purpose. While individual reactions will vary according to taste and disposition, it can hardly be denied that Bishop Sheen, in the baroque splendor of his private chapel, has captured in a unique way the sacredness and mystery which surround the Holy Sacrifice. If lost in meditation, the reader feels disinclined to pass on quickly to the book's remaining sections, this can hardly be called a defect.

Henri Daniel-Rops' excellent text, which appeared in the original French edition, has been expertly translated by Alastair Guinan. A capable liturgist, Mr. Guinan has added scholarly annotations which both illuminate and correct the Daniel-Rops' text. Bishop Sheen has also written a ten-page introduction commendable for its richness of doctrine and felicity of expression.

W.S.

Summa of the Christian Life. Volume Three. By Louis of Granada, O.P.
Translated by Jordan Aumann, O.P. St. Louis, B. Herder Book
Company, 1958. pp. viii, 372. \$4.75.

The B. Herder Book Company's "Cross and Crown Series of Spirituality" here presents the third, final volume of the *Summa of the Christian Life*. The three volumes are a synthesis of selected passages from the works of the 16th century Spanish Dominican, Fray Louis of Granada. This compilation, which follows the plan of St. Thomas' *Summa*, was completed by Dominicans of the Spanish province of Betica before and following the recent civil war. Since the reviews of the first two volumes appeared about three years ago (*Dominicana*, Dec. '54; Dec. '55), it is well to recall again the outline and purpose of the entire work.

Fray Louis, though well known to his contemporaries for his ascetical writings, found his books ridiculed by some as fit for "wives of carpenters." Indeed, he did write for the common people, a fact attested by the more than four thousand editions of his various writings in a number of languages. Yet, he filled his books with such solid doctrine, intended to form the true Christian character in the mind and heart of his reader, that they were approved by successive Popes and recommended by many saints, notably St. Theresa of Avila and St. Francis de Sales. As indicated above, the Spanish-Dominican editors have taken passages from all of his works and arranged them in the order of St. Thomas' *Summa*. An American Dominican, Jordan Aumann, Literary Editor of the Cross and Crown Series, is the translator of the Spanish compilation which first appeared in 1947 as Volume 20 in the *Biblioteca De Autores Cristianos*. The result is a classic of spiritual writing in English that covers all the principal tracts of theology, but in a manner suited to the layman. For those who wish to approach the beautiful but formidable doctrine of St. Thomas' *Summa* by easy steps there could scarcely be a better introduction.

Volume III corresponds to the *IIIrd Pars* and the Supplement: Christ, the Sacraments, excellent chapters on the Blessed Mother, frequent communion and death. The setting of words and sentences effortlessly falls away to reveal key ideas that stick in the memory. In eight short pages, for an example, you will find much useful matter for meditations on the Eucharist. It is intimate writing. The author addresses his reader sometimes in the second person, sometimes in the familiar "we." Yet he seldom becomes emotional; there are no prayers, no gasps, only the steady unfolding of doctrine.

This English translation and adaptation of the *Summa of the Christian Life*, now complete, will be appreciated by priests and religious who are seeking applications of their theology in sermons or prayer, although its principal audience should be the layman who wishes to ground his spiritual life on a solid foundation.

R.M.V.

Going to God. Book One of the Christian Life Series. By Sister Jane Marie Murray, O.P. Chicago, Fides Publishers Association, 1957. pp. xiv, 430.

Going to God is the first in a projected four-volume textbook series intended for religious instruction in Catholic High Schools. It has come in response to a growing need. Called the Christian Life

Series, it offers the adolescent "a sense of God, a sense of direction, a sense of responsibility and a sense of the apostolate."

"A sense of God" (Book One) finds its approach on the liturgical year. "A sense of direction" (Book Two) presents the history of the Old and New Testaments and Part I of St. Thomas' *Summa Theologiae* on Divine Providence. "A sense of responsibility" (Book Three) is based primarily on Part II of the *Summa* which treats the nature and purpose of human action. "A sense of the Apostolate" (Book Four) will include Part III of the *Summa*, i.e., of Christ, and the theology of the lay apostolate and the modern social encyclicals. The undertaking is an ambitious and exacting one. The consultants represent some of the country's most outstanding authorities in theology, the Scriptures and education. The aim has been one of synthesis. The approach strives to meet the level of the adolescent's psychology in his beginning search for a philosophy of life, of self-realization.

Precisely how does the first volume accomplish this? Seven major units, each preceded by an introduction with an "overview" chart, and subdivided into several chapters treat first of God and then of the Church. The terrestrial life of the Church's founder is followed by a consideration of the life of its members in the liturgy. Into such a plan the content of the first 34 lessons of the Baltimore Catechism, No. 2, has been integrated. The Mass, the sacraments, the Decalogue and Church Laws, the liturgical seasons, the meaning of vocation are happily interwoven into a readable presentation. The format is not one of question and answer. Rather, a clarifying comparison shows it to be not unlike the development in a good civics textbook.

Yet in its very attempt to solve one problem—that of an adequate, motivating presentation of Catholic doctrine for adolescents—it gives rise to another. Without prejudice to the excellent qualities which the first volume does possess, it must be said that the text taken simply as it stands could be deceiving for the reason that its very appealing approach might lead to an attitude which would pass over those points which require careful handling by the teacher—in lifting, expanding and underscoring elements to be memorized and understood—if the real content is to be appreciated. In a word, this is not a book that can be used for "reading material." It demands a resourceful teacher. In this regard, the questions and study helps at the close of each chapter should be invaluable aids to the teacher in inculcating enduring religious impressions.

Only when the four volumes have been reviewed as a unit will a

completely objective evaluation be possible. (The publishers note that the entire series will be ready for the schools by the fall of this year.) For now it should be said that the great effort expended in the make-up of such a work coupled with its good qualities make it one that deserves to catch the eye, mind and heart of those responsible for tomorrow's world.

L.T.

The Yoke of Divine Love. By Dom Hubert van Zeller, O.S.B. Templegate, Springfield, Illinois, 1957. pp. x, 228. \$3.75.

"From St. Benedict's time to our own the monastic life has rested on certain fundamentals—prayer, reading, silence, labour, enclosure. The whole question for the individual religious is how to work upward from these to God and not inwards toward self."

With vigor and keen insight Dom Hubert analyzes the true significance of these bulwarks of monastic life; with similar keenness he exemplifies how the religious can and must live his vows, practice mortifications, and profit by his communal prayers. Securely anchoring his analysis in the spirit and authority of St. Benedict, St. Bernard and St. John of the Cross, the author flavors his study with pertinent citations from contemporary sources, the writings of Dom Marmion and Thomas Merton.

The division of the study into three major segments comprising some twenty titled chapters facilitates the reading and study. Yet, the short, crisp sentences and innumerable paragraphs necessitate a planned study, rather than a mere reading. All who have the opportunity to study this synthesis of monastic life will definitely be rewarded for their effort.

K.M.S.

Living Languages in Catholic Worship. By Cyril Korolevsky. Translated from the French by Donald Attwater. Westminster, Md., The Newman Press, 1957. pp. ix, 195. \$3.50.

For all interested in the question of a vernacular liturgy, Fr. Cyril Korolevsky, a Byzantine rite priest and consultant at Rome for various Eastern commissions, has capably provided a fine synthesis of the historical development of the languages of the Church's liturgy. By reason of his background and experience, the author is eminently qualified to outline both the principles governing the use of the vernacular in the past as well as current trends in that regard. Fr. Korolevsky also leaves no doubt to the reader as to his position in the question.

But, though the author expresses his vernacularian sympathies, the work is an historical inquiry rather than a polemic. The different principles behind the development of the Eastern and Western rites of the Church are contrasted: in principle the Eastern rites admit the use of current languages, while the Western Church has crystallized the liturgy in Latin, her official tongue. The author also points out the many variants to these positions. There are many Eastern liturgies celebrated in a tongue that is not at all or only partly understood by the great majority of the faithful. Likewise concessions have been granted at various times in the West for the use of popular languages. The author's major point is that the Church has never formally condemned the principle behind the use of living languages. The Council of Trent did declare against its expediency but, as Fr. Korolevsky suggests, could it not be found expedient today or in the near future?

Even opponents to the full use of the vernacular will find this book an extremely useful source of information. J.M.C.

Lay Workers for Christ. Edited by Rev. George L. Kane. Westminster, Maryland, The Newman Press, 1957. pp. xvi, 171. \$3.00.

Lay Workers for Christ is a collection of short autobiographies written by experienced lay apostles to encourage their fellow laymen to join them in their efforts to bring the Life and Truth of Christ to the world. The articles are well chosen and reveal the variety of work that can be done. The book opens with an introduction by Cardinal Gracias of India in which his Eminence explains the nature of the lay apostolate: "not a luxury of devotion or a work of supererogation . . . (but) a plain duty which lies upon each of us according to his abilities."

The nineteen contributors range from nationally known figures to a member of A.A. Samples: Dennis Day tells "Why My Children Go to Catholic Schools"; David Goldstein recounts his experiences as a veteran "Campaigner for Christ"; Dorothy Day describes her "Apostolate to the Worker."

Not intended as a handbook for Catholic Action, *Lay Workers for Christ* is long on motivation, and may give hesitant fledglings the needed gentle push. E.M.B.

Apostolic Sanctity in the World. Edited by Joseph E. Haley, C.S.C. Notre Dame, Indiana, University of Notre Dame Press, 1957. pp. 210. \$3.75.

During the nineteen centuries of her existence, the Church has

perhaps a half-dozen times sanctioned great innovations in the modes of life of those of her children seeking perfection in the religious state. The last of these occurred in recent times: that is, when a new state of perfection was established by the Holy See in 1947 in its legislation concerning Secular Institutes.

In the Apostolic Constitution, "Provida Mater Ecclesia," this newly recognized juridical state of perfection known as Secular Institutes was shown to comprise those "societies, whether clerical or lay, whose members, in order to attain Christian perfection and to exercise a full apostolate, profess the evangelical counsels in the world." The secular character of these institutes of total dedication was described by Our Holy Father as their proper and peculiar attribute; indeed, even their very *raison d'être*.

Father Haley has done a great service by editing *Apostolic Sanctity in the World*, for it is a most useful handbook on Secular Institutes. The first three sections contain selected papers from the various Conferences on Secular Institutes held from 1952-1956. Examples of these are "The Nature of Secular Institutes in the Light of Papal Documents," "The Place of Secular Institutes in America Today" etc.

The fourth section of the book comprises the basic ecclesiastical documents regarding Secular Institutes. The fifth, reports on the various Institutes existing in the United States and Canada; and finally, the work is complemented by a most complete (14 pp.) bibliography.

Apostolic Sanctity in the World will undoubtedly do much to aid in the knowledge and encouragement of those societies described by His Holiness Pope Pius XII as "the strong arm which has come to reinforce the Catholic apostolate in these troubled and sorrowful times."

G.A.

The English Cathedral Through the Centuries. By G. H. Cook. New York, The Macmillan Company, 1957. pp. 384. \$9.00.

There are, we imagine, few public libraries in America without a sizeable collection on the ancient cathedrals of England. Time was, before the Depression and the War of 1914, when the Gothic revival was in its heyday and Yankee romanticists yearned nostalgically for medieval splendor; and the writers of the period supplied enthusiasts with shelf after shelf of guidebooks for the hordes of pilgrims, photographic "tours" for stay-at-homes, and detailed elevations for the needs of conscientious New World architects.

Mr. G. H. Cook writes in a less leisurely age. His purpose and approach, therefore, are quite different. In place of arch-by-arch description, he has adopted an analytical method, with a unity of treatment based (it seems legitimately) on the insular peculiarities of English style, or at least on a traditional unity of reader interest. This permits the incorporation of valuable matter rarely found in older books. Opening chapters, for example, supply background on the diocesan organization of the English Church, the legal and historical setting for the cathedral, and the correlation of architecture with liturgical function. Then, having distinguished in a general way the peculiar traits and standard elements of his cathedrals, Mr. Cook traces the organic growth of the individual churches through the four great periods of English Gothic—all with the aid of well-chosen illustrations. Later chapters review the socio-economic basis of cathedral building and the sorry effects of the Reformation, the Puritan troubles, and misguided "restorations."

The last chapter should prove of special interest in America, for it presents the newer "parish-church cathedrals" and the more ambitious projects undertaken at Truro, Liverpool, and Guildford. In the latest work, a sort of streamlined Gothic remains in favor; the one magnificent exception, Spence's plan for Coventry, is described with a coolness that points up our author's antiquarian orientation.

Miss C. V. Wedgwood published not long ago a small volume of historical essays entitled *The Velvet Study*. History, she wrote, quoting Browne's *Religio Medici*, is indeed a "velvet" study, gentle and pleasant, free as it is from the bitterness of sectarian controversy and the press of practical urgency. What she says is truer still of architectural history, and especially of the English cathedrals—to read of them is to walk in their quiet closes, to look up wonderingly at the "long-drawn aisle and narrow-fretted vault." The old cathedrals may not be a burning subject in this Sputnik age, but as Mr. Cook well knows, "there are those that love them." He may confidently expect that these will "devour" his *English Cathedral* as eagerly as they did the older writers. For the antiquary's pleasure is essentially a contemplative one, and he will never tire of studying the object of his delights.

J.B.B.

Saint John Baptist de La Salle. By W. J. Battersby. New York, The Macmillan Company, 1957. pp. xvii, 346. \$6.50.

The age of Louis XIV was one of political absolutism, elaborate

court ritual and "special interests." It was the time of Quietism and Jansenism, twin blights which were robbing the French Church of the promises of her brilliant Second Spring; and almost unnoticed the cockle seeds of anti-clericalism were sprouting from a fertile soil. It was the era *par excellence* of the French aristocracy, both lay and clerical, and all that this implies of disinterest in the lower classes' welfare. But it was also the age of St. John Baptist de La Salle.

De La Salle was born, raised and educated in the fashion of all the nobility of France at the time. Even after he was ordained a priest and made a canon of the Cathedral of Rheims he remained an aristocrat. Circumstances and events, however, which he could not possibly have foreseen, were to change his entire way of life.

Even when, under the influence of a fellow priest, he took an outside interest in the education of the poor, he had no intention of permitting himself to be committed. This interest eventually mastered him and he gave up all—wealth, position, family and friends—to carry on a work so crucial for the times. His life's story is that of a pioneer, of one fighting against the prejudices of his contemporaries. He was not, however, an innovator in the field of education, but rather a practical man, who took the best of what had preceded him and had failed, and made it work. His contributions to the field of education have endured and form the basis of much of our modern educational system. His success in teaching the poor and in founding a new religious group to extend and perpetuate his work can only be attributed to his unfailing trust and complete dependence on Divine Providence.

So often in writing the lives of saints biographers leave out whatever they think will detract from the impression of sanctity. Fortunately, Dr. Battersby (Br. Clair, F.S.C.) has presented a picture of De La Salle as he really was. This biography, while simple and engaging in style, is the product of much research and reflection. Dr. Battersby is uniquely qualified to write this present study, having previously published several monographs touching upon De La Salle's efforts in the field of education, his importance as a spiritual writer, and the Congregation of which the saint was the founder, the Brothers of the Christian Schools.

The book is complete with notes, index, bibliography, chronological tables, maps and illustrations.

This study, as is remarked in the foreword, will be of concern to all those interested in the life of a saint, in the history of education and in the development of the teaching Congregations. L.M.D.

Rafael, Cardinal Merry Del Val. By Marie C. Buerhle. Milwaukee, The Bruce Publishing Co., 1957. pp. 308. \$3.95.

On February 26, 1930 the Vatican lost an able diplomat. Cardinal Merry del Val, brilliant, charming, urbane, had made rapid advance in ecclesiastical honors under Pope Leo XIII, and had had a most distinguished career as St. Pius X's Secretary of State. There is, however, very little about protocol or diplomatic affairs in Miss Buerhle's study. The author is preoccupied with an interior life and with an heroic sanctity studiously concealed from men's eyes. She has been mildly criticized for not describing in greater detail the Cardinal's skilled guidance, which helped to steer the Bark of Peter through particularly treacherous waters. Yet, Miss Buerhle's neglect of the official side of the Cardinal's life was a calculated omission. Whatever may have been his importance for his own time, Merry del Val is most significant in 1958 as the busy ecclesiastic who found time for the things that really matter. She wanted to take no chances about her readers missing the all important point in a clutter of historical details. Writing primarily as a Catholic Actionist rather than as an historian, it is in this chosen role that her performance is fairly to be judged.

In this she has been most successful. With a style which joins simplicity with warmth Miss Buerhle vividly portrays the Cardinal's prayer-life, his spirit of self-denial (he longed to be a simple parish priest), his profound humility, his intimate union with God, most characteristically—his consuming desire for souls:—"Da mihi animas, coetera tolle"—"Give me souls; all other things take away."

Miss Buerhle aptly sums up the spiritual secret of his "worldly" success when she writes:—"It was the man of winged contemplation, of continuous living prayer, who gave the man of action his power, his wisdom and his goodness."

C.M.J.

Of Cell and Cloister. Catholic Religious Orders Through the Ages. By Doley C. Moss. Milwaukee, The Bruce Publishing Co., 1957. pp. vii, 248. \$4.00.

Of Cell and Cloister is a very ambitious undertaking. It recounts in one volume the history of Monasticism from its foundations, up to and including its great twentieth century revival. Needless to say, this work is not an exhaustive treatment of the subject, but what is compressed within its two hundred forty-eight pages are the essential facts necessary for an adequate understanding of the development of monastic life.

At the beginning of her survey, Mrs. Moss states its purpose and scope. It is to enlighten those laymen who do not "know very much about the numerous communities of monks, nuns, priests, Sisters and Brothers that so abound in our country or understand the origins and motives which have created that mode of life." Pointing out that many misconceptions about the origin of religious vocations such as "frustration" and "fear of life" still remain, she goes on to say that the facts offer the best answer, namely "the records of those motives and origins of which the layman knows so little . . . the lives of some of the founders and . . . the adventures and events which have engaged community life for the past nineteen hundred years." This then, is the book's commendable purpose. It is a bold venture and the mere attempt is enough to win praise from the critic.

A few individual sections draw special notice. The chapter entitled "The Beggars and the Hounds" which considers the foundation and development of the Franciscan and Dominican Orders, and the way they complemented each other, is especially successful. Other chapters in which Mrs. Moss treats of the origin of various Orders, Congregations, and Societies are well written and informative. More than twenty-five foundations with their outstanding leaders are described.

The last three chapters are a study of the chief reason why "organized religious asceticism" in the Catholic Church has persisted so long and successfully. These reasons are to be found only in its inner content, the essence of which lies in the Vows, the Rule and the Divine Office.

A helpful Glossary of terms, a bibliography and index complete this very commendable work.

F.M.H.

A Christian Philosophy of Life. By Bernard Wuellner, S.J. Milwaukee, The Bruce Publishing Company, 1957. pp. 278. \$4.25.

In his latest book, *A Christian Philosophy of Life*, Fr. Wuellner poses the ever engrossing problem of the nature and destiny of human life. His solution utilizes natural truths drawn from all the philosophical sciences supplemented and amplified by the truths of Catholic theology. It is an attempt to provide man with a complete guidemap to be followed in his progress towards his ultimate end.

Using the four causes of human life as a starting point and also as a fundamental unifying principle, the book is organized around the central responses to the questions raised by such a *causal* inquiry. Man is portrayed in the context of his relations to himself,

to society and to God. Seeing man as a spirit-flesh entity, the author has provided a practical guide which takes into account all the various facets of man's activity. The pertinent conclusions of scholastic philosophy on the origin and purpose of human life pass in review along with the corresponding conclusions of theology. The theological conclusions inserted at the end of each chapter contain a brief summation of Catholic doctrine. Especially noteworthy is the chapter devoted to Christ's contribution to a theory of life.

The philosopher may be somewhat dismayed by the brevity of the argumentation used to establish conclusions, but needlessly so. The book's avowed purpose is not to present detailed philosophical discussion but rather to set out the findings of the various branches of philosophy, presupposing their validity. Fr. Wuellner's language is clear and precise but has a tendency to become monotonous. Fortunately there are a number of sparkling examples drawn from contemporary material that serve to offset this deficiency and enable the modern reader to understand age-old truths quite easily.

J.K.

Plato and the Christians. By Canon Adam Fox. New York, Philosophical Library, 1957. pp. 205. \$6.00.

Why a Plato sampler? Perhaps because "it would not be very easy for a thoughtful Christian to read even a tenth part of the more celebrated Dialogues of Plato without discovering passages which, as a Christian, he found of particular interest." So speaks Canon Fox, Archdeacon of Westminster, in this recent offering of the Philosophical Library of New York.

His procedure, then, is to browse through the Greek Plato, selecting pertinent texts for translation. In the margins he adds a reference to some pertinent text from Scripture. These selections are divided under four heads: A) God and Creation; B) Man and His Destiny; C) The Foundations of Morality; D) Religion and the Church. An introduction, collections of Aphorisms, an Appendix, and Indexes complete the book.

In the Introduction the author discusses the scope of his book, the translation, the dialogue genre, Plato's religion, and Platonism. The translation itself is fresh, modern, and convincing, despite the humble apologies of the author facing the almost insuperable hurdles of translating Plato. His rendition follows the Greek far more literally than most others. A random vagary is encountered, such as translating "daimon" as "supernatural," but all indictments are stifled by the Canon's clever covering of such moves with an apologetic footnote.

Yet, for all the merits of the "englashed" Plato, certain intrusions of ideas force us to pull up the reins rather abruptly here and there, and part intellectual company with Canon Fox. We would, for instance, suggest that *agnosticism* is quite different from the attitude portrayed in text No. 12 from the *Timaeus*; we would question the assertion that Christianity is pacifist (p. 183); we can only hope the proverbial tongue in cheek explains "demi-gods of heroic power and stature . . . predecessors of the saints"; while we stoutly deny that St. Paul was "making good use of the Platonic doctrine of ideas" in II Cor. 4:18-5:1.

Most deplorable, however, are two items. One is a complete misstatement of Protagoras' position (and possibly of philosophy's position) with regard to God, which is implied both in the title and the footnote to text No. 15. This is coupled with an "allied" text from Ephesians (2:12) whose meaning is fairly wrenched from context and so, pitifully distorted. Second, and far more serious, is the Canon's claim both in the Introduction and the Appendix that St. Thomas in his formulation of the classical proofs for the existence of God looks to Plato through Aristotle. This seems a mite exaggerated, especially in view of the Angelic Doctor's explicit testimony to the sources for three of the ways in the *Contra Gentiles* (Bk. I Ch. 13). Nor is it true to say the *quinque viae* are the same argument "under five headings."

Yet, such need not deter us from recommending this volume on the sheer merits of translation, which is excellent. After all, Plato is perennial, and it is really he, who is speaking to us in this handy book of select passages, not Canon Fox.

Q.L.

The Moral Theory of Behavior: A New Answer to the Enigma of Mental Illness. By Frank R. Barta, M.D. Springfield, Illinois, Charles C. Thomas, Publisher, 1958 (Third Printing). pp. 35. \$2.00.

It comes as a very pleasant surprise to find a book built up around a single Thomistic principle. *The Moral Theory of Behavior: A New Answer to the Enigma of Mental Illness*, is just that. It proposes a theory of *normal* human behavior as a standard and goal in the cure of the mentally *abnormal*. This is no more than the Thomistic extension to the psychic field of Aristotle's principle that the cure of the (physically) ill demands a knowledge of what a healthy body is and how it functions.

Human temperament, according to Dr. Frank R. Barta of Creighton University, is learned behavior, a habitual, minimal, in-

vincible ignorance in overestimating or underestimating our own and others' capabilities. Such an unconscious attitude both to ourselves and to others is required for a normal personality; the consequence of pairing off the possible attitudes is a total of four basic temperaments, equivalent to the traditional sanguine, phlegmatic, melancholic, and choleric. Mental illness is the exaggeration of this minimal wrong estimation and consequent involuntary behavior; each of the four temperaments is prone to certain neuroses and psychoses, the sanguine temperament to hysteria neurosis for instance. Ignorance rather than "unconscious" forces would then account for the seemingly irrational behaviour of the mentally ill.

The notion of involuntary ignorance is fundamental to this thesis, though naturally it presupposes the whole Thomistic system of moral and psychological principles of which it forms a part. In *The Moral Theory of Behavior* Dr. Barta has incorporated into his exposition entire blocks of Thomistic principles, taken from the *Prima Secundae* of St. Thomas' *Summa* as a "Philosophic Correlation" and a "Psychologic Correlation." Upon these he bases, respectively, a "Philosophic Hypothesis" and a "Clinical Hypothesis." Originally given in lecture form at least twice, Dr. Barta here sums up his theory briefly, effectively utilizing concise summaries and outlines throughout the booklet. We might well add that his approach to the entire problem is practical throughout, the approach of a doctor interested in curing his patients. Ultimately he rests his case on the fact that his method has proven successful, not only in his personal practice but also in that of several other doctors. (As noted above, the original lecture was repeated, and the booklet is in its third printing.) Again this is evidence of a realistic and Thomistic—though not exclusively so—attitude; a healthy attitude, therefore, because psychiatry, in so far as it is a science, belongs among the practical sciences.

All these aspects of *The Moral Theory of Behavior*—its basic Aristotelian principle, its substructure of Thomistic moral principles, and its healthy practical attitude—are more than enough reason for praise, but they should not blind us to the fact that the theory in its present form has not yet been definitively tested. There are difficulties connected with it. The basic tenet of temperament as a learned attitude based upon invincible ignorance, for instance, remains in the hypothesis stage, needing further philosophical and clinical substantiation.

In short, *The Moral Theory of Behavior* can be welcomed without reservation as a beginning in the positive, realistic examination into the vast researches and unsifted findings of modern psychiatry.

R.M.D.

Crucial Problems of Modern Philosophy. By D. J. B. Hawkins. New York, Sheed and Ward, 1958. pp. 150. \$3.00.

Any criticism of this small book should be concerned primarily with the question as to whether or not its author has done philosophy a service in presenting an old thesis in a new garb. For the central theme of *Crucial Problems of Modern Philosophy* is one that Dr. Hawkins has been propounding over a number of years. All that is new in the present book is the form the arguments take, that of a historical essay. The essentials of Hawkins' thesis, as presented here in a historical mode, are that modern philosophy, though fundamentally sound in the questions it has asked, is at present producing only the most negative of results; that the basis for any more positive philosophizing is to be found in the tradition of a "perennial philosophy"; and consequently that the modern philosopher must return to this tradition (or create a new one along the same lines) especially by the rediscovery of metaphysics. This last, the possibility of metaphysics, is, in Hawkins' opinion, to be discovered by the realization that what is known as Empiricism is not truly empirical; philosophers included in this category or deriving from it have always failed to note two things. First, that man is not merely a disembodied intellect or mind. Second, that we humans can have immediate insights whereby we formulate propositions that are genuinely informative without being either "expectations" with no justification other than "instinct" (Hume) or synthetic products of a "creative" mind (Kant).

In calling this work a historical essay we should emphasize the word "essay." It does not pretend to give an extended treatment of all the doctrines of the philosophers considered, but a sketch of the doctrines of each which have bearing on an attitude of empiricism *versus* metaphysics. The philosophers so treated are divided into two groups; the first (Part I) includes: Descartes—the father of the problem; Locke, Berkeley, and Hume—the traditional British Empiricists; and Kant—the formulator of the classical refutation of metaphysics. Hawkins looks favorably upon the major question raised by Descartes: How can we be clear about anything when experience presents us with such a muddle of confusion? While he grants that this is a legitimate question, Hawkins criticizes Descartes' answer on three points, the most important of which is that our primary experience of self is not, as Descartes said, of the self as disembodied mind. This criticism, taken up again, predominates in the chapter on the traditional British Empiricists. In treating next of Kant, Hawkins gives us an admirable exposition of how Kant's "synthetic *a priori*" developed from Hume's rejection of causal propositions. His main

criticism is that Kant did not *prove* the impossibility of an ontology but rather based this as a conclusion on a gratuitous assumption.

The second group of philosophers (Part II) is contemporary: Moore and Russell, Wittgenstein, the Logical Positivists, Existentialists, and Communists. In these chapters Hawkins' main purpose is to show that none of these philosophers has transcended his antecedents, that nearly all of them retain either Humian or Kantian prejudices, or both.

Part III of this essay is called "The Basis of Reconstruction" and includes two important chapters: "The Enlargement of Empiricism" and "The Possibility of Metaphysics." Here Hawkins is at his best, and most realistic. However he also shows his "modern" roots and is either unorthodox or unclear on several points. A point he seems to have missed, in regard to metaphysics, is the fact that it is not merely a search for real definitions but is a genuine science in the Aristotelian sense.

All in all, an excellent little book, not earth-shaking, but valuable as a new formulation of Hawkins' often repeated attempts to convince British philosophers of the value of philosophical Realism.

R.M.D.

The Priestly Life. By Ronald Knox. New York, Sheed & Ward, 1958. pp. 176. \$3.00.

The late Msgr. Ronald Knox was very much the gay magician taking sheer delight in any new-found outlet for his talent. An appreciative audience, and he always had one, seemed to be an irresistible catalyst to his ingenuity. His friend, D. B. Wyndham Lewis, has listed a most impressive repertoire—scholar, theologian, man of letters, wit, poet, satirist, parodist, classicist, polemicist, author of detective stories, preacher. . . . Yet his new roles were not always as entirely different as they might at first seem. Often enough he put his previously learned techniques quietly to work in the background as props.

This is certainly the case with the present collection of retreat conferences for priests called *The Priestly Life*. It has wit and piety, common sense and striking originality. And if a poet is one who wrestles with standardized language, who breaks through conventional forms to make a direct sharing of his insight, then there is much of the poet's craft here, too. For the matters discussed are, for priests at least, ordinary enough, but under Msgr. Knox's skilled pen they seem a revelation.

Unlike most preachers, his highly literate translation of the Old Testament made him as familiar with the Old Testament themes as with those of the Gospels and Epistles. With the precision of a theologian and with an artist's skill Msgr. Knox has fused Old and New Testament stories into the development of his message. "Profile of St. Paul" is perhaps the most striking instance of this. Here, too, the author holds up for our attention the sometimes forgotten virtues of frankness, audacity and holy pride, so necessary to the priest of God.

This is not a book to read and be done with. The topics are of day to day importance and incidence; topics which the priest cannot afford to neglect in his daily meditation.

A highly useful book—both for private application and for source material in any preaching to priests. M.K.

The Beginning of the English Reformation. By Hugh Ross Williamson.
New York, Sheed and Ward, 1957. pp. 113. \$2.50.

Like Gilbert Keith Chesterton, Hugh Ross Williamson had repudiated the principles of the Protestant Reformation long before his conversion to the Catholic Church. In his recent autobiography, *The Walled Garden* (Macmillan), Mr. Williamson wrote: "In fact I have some sympathy with those, who since my conversion, have said that I was never 'really' in the Church of England at all" (p. 146). This present study, then, in its assault upon the Protestant myth of how the Reformation in England happened, does not represent a sharp change of viewpoint. What had compelled him to submit to the Church in October, 1955, was, in fact, his belief that Convocation's approval of "limited intercommunion" with the Church of South India, spelt the total and irrevocable triumph of the Protestant Reformation in the Church of England.

Mr. Williamson had not always been so enlightened about the truth of the Reformation story in England. Like so many others he had been victimized by the anti-Catholic propaganda which passed as history in English schools. He had accepted S. R. Gardiner as an authority and had believed the Protestant perversion of historical facts. (*The Walled Garden*, p. 112; p. 184). Only after many years of historical research did he free himself from the web of lies first spun by official Tudor propaganda more than 300 years before. *The Beginning of the English Reformation* has been written for those countless thousands still held tight by the strands of this web, and who do not have the desire or the means to free themselves. Mr. Williamson's own experience shows, however, that even when the

facts are at hand, conversion need not follow, for faith is "a gift dispensed by the mercy of God and in no way attainable by any intellectual process" (*The Walled Garden*, p. 184).

With all his power as a journalist and polemicist the author bluntly describes the decisive role played by lust and Mammon in the imposition of the continental heresies upon the believing English masses. Mr. Williamson has an obvious preference for the broad-sword over the stiletto. But if Protestant sensibilities get rather rough handling at times, we can, perhaps, trust convert Williamson to know the best approach to the Protestant mind, particularly the English Protestant mind. The comparison between the Tudor government and the present Soviet system, however, even if somewhat apt, is not calculated to win friends and influence people. The contrast between Teresa of Avila, the reformer, and Luther, the reformer (p. 5), if less odious, is also less valid, for Luther was fundamentally and always a heretic, not a misguided reformer.

The analysis of the causes and occasions of the English Reformation is quite sound. The most serious defect is that Mr. Williamson has under-valued the long-standing conflict between English nationalism and Papal internationalism. To say that the purpose of Provisors and *Praemunire*, passed by the English parliament during the period of the Babylonish Captivity and the Great Schism, was "to safeguard the good government of the Church in England in a time of unpredictable chaos abroad" (p. 12), is to tell only a part of the story. If Provisors and *Praemunire* fell into disuse, this was because concordats more acceptable to the interests of the monarchy had been successfully negotiated with the Pope. As the facts were to show, Henry VIII's friendliness to Rome was largely dependent on Wolsey's ability to keep Papal and Tudor policies on parallel lines. When the divorce case caused the two lines of policy to diverge, the monarchy reverted to precedents set in the 14th century. That the conflict led to a complete break was Henry's own doing, since he asked the Pope to make a concession no Pope could make, but the rupture itself should properly be seen as a climax, not an isolated event without historical progenitors.

St. Pius V, not Paul V, excommunicated Elizabeth I (p. 40). The statement that the English people at the time of the Reformation's appearance "understood the faith they practiced" (p. 8), needs the serious qualifications Msgr. Hughes gives it in his Chapter, "Catholic Life and Thought," *The Reformation in England*, Vol. I.

Mr. Williamson, whether defending his right to be a conscientious objector in World War II, or debunking the Gunpowder Plot

story, or fighting a rear-guard action to frustrate Dr. Fisher's efforts to "Protestantize" the Church of England, has always been a man of integrity. If he sometimes overstates his case, it is because he is one for whom the truth makes a difference. W.S.

History of the Byzantine State. By George Ostrogorsky. Translated by Joan Hussey. New Brunswick, New Jersey, Rutgers University Press, 1957. pp. xxi, 548. \$12.50.

Most Byzantine studies reach the American reader either directly or indirectly via the customs house. Having to import from Europe has, however, at least one redeeming feature: many of the books have already been polished up with friction paper vigorously applied by the specialist critics. George Ostrogorsky's one-volume *History of the Byzantine State*, added in 1957 to the distinguished Rutgers Byzantine Series, is a case in point. It appeared in its original German version in 1940. In the second German edition, 1952, Professor Ostrogorsky took advantage of the many corrections and improvements suggested by his reviewers. This edition also incorporated the important advances made in Byzantine research in the intervening twelve years. In 1956 the first English edition was published in Great Britain (Blackwell). Joan M. Hussey, a distinguished Byzantinist in her own right, who is at present preparing an expanded and revised edition of Volume IV of the Cambridge Medieval History (1923)—"The Eastern Roman Empire (717-1453)"—was the skilled translator. To Dr. Hussey's translation, in which Ostrogorsky included the latest improvements of his text and notes, Rutgers' American printing has added numerous illustrations, a new and larger map section, and excellent text decorations by Mr. Fritz Kredel.

Faced with the perplexing task of recounting more than a thousand years of history in half as many pages, Dr. Ostrogorsky could not even consider the arrangement of his material under special headings. But even if he were left with a choice, he would still have used a chronological order since one of his primary intentions is to show "the interdependence of political, ecclesiastical and cultural events," a purpose best achieved by fusion rather than classification. Despite the obvious benefits of such a method, Dr. Ostrogorsky spreads so vast a landscape that it is often difficult to preserve a sense of continuity which is more than merely chronological. A page of recapitulation now and again would have immeasurably improved the book's utility, because few readers will take the time themselves

to make the necessary tie-ups. This defect is somewhat offset by the author's trenchant comments in which, with a master's skill, he sets whole sections of the Byzantine superstructure into proper position.

Dr. Ostrogorsky's text supplies a good general summary of the outstanding events of Byzantium's long history. In a narrative necessarily so concise the description of the kaleidoscopic changes in the ruling dynasties is bound to be more successful than, say, an analysis of the theological controversies. Since Belgrade has been the center of Dr. Ostrogorsky's researches, the book is especially valuable for its synthesis of important works which have appeared in the Slavic languages. Besides, the author is especially strong in economics and sociology, features of the landscape often blurred or blacked out entirely in general surveys. Beyond question, however, the book's outstanding contribution is made in the excellent bibliographies and summaries of primary sources introduced into the text in their appropriate places. Sometimes in the text, but particularly in the copious footnotes, the reader will find indispensable evaluations of key studies. Ostrogorsky's knowledge of Byzantine literature faithfully reflects the co-operative work of Byzantine scholars which is being carried out today on an international scale.

Historians are not as self-revealing as they once were, and yet their personal outlook often influences decisively their approach to their material. Generally self-contained, on the topic of the Eastern Schism Dr. Ostrogorsky gives several enticing but incomplete signs of a strong personal reaction which he has allowed to creep into his narrative at several crucial points. He adopts a fatalistic attitude towards the break between East and West. Their development was along different cultural and political lines (p. 52) and when during the iconoclastic controversies Constantinople withdrew from the West while Rome "turned its back on Byzantium" (p. 163), the final rupture was an historical necessity (p. 200) and a mere question of time (p. 295). While Francis Dvornik in his monograph *The Photian Schism* deplores the loss of spiritual unity and assigns its primary cause to a lack of sufficient patience and mutual understanding, Ostrogorsky sees the supposedly common religious life shared by Old and New Rome as a regrettable fiction and hails Photius as one who championed the most vital interests of the Byzantine Church and Empire (p. 205). It would appear that for Ostrogorsky there was and is an essential difference, an antithesis, in fact, between the Christian religion in its specifically Greek form and that Christianity called Roman Catholicism. What others might call spiritual *disunity*,

Ostrogorsky would call *variety*, a true image of perhaps more fundamental social and cultural differences. It is a small point but significant that the saints both of the East and West are deprived of their titles.

The Byzantine is a fascinating period—one unusually rich in elements of human interest and historical lessons. The reader could hardly hope for a better one-volume introduction than Dr. Ostrogorsky's—another Tolstoy's *War and Peace* but in the austere historical manner and on an even grander scale.

W.S.

Spain's Struggle for Freedom. By Lawrence Fernsworth. Boston, The Beacon Press, 1957. pp. viii, 376. \$6.00.

Spain's Struggle for Freedom is an ambitious project. In it Lawrence Fernsworth attempts an account of the Second Spanish Republic, the Civil War and the Franco regime. By way of preparation Mr. Fernsworth essays a somewhat extended (107 pages) outline of previous Spanish history. All of this material is of a highly complex, controversial nature. But the fact that the author had been a reporter in Spain throughout the period of the Second Republic and the Civil War seemed to qualify him to write an authoritative, competent study. An examination of the book unfortunately reveals that Mr. Fernsworth is beyond his depth. The student of Spanish history will immediately detect grievous errors and deficiencies; the general reader could not proceed very far without realizing that something was amiss.

Since it will not be possible to indicate all the errors of fact and interpretation, it should prove particularly enlightening to examine, if only in small part, the author's coverage of the Military Directory of Primo de Rivera, the Second Republic and the Civil War. This period is Mr. Fernsworth's specialty and one has a right to expect a high degree of accuracy here. This expectation is not fulfilled.

The author's version of the genesis, life and death of Primo de Rivera's Military Directory (pp. 1-3) is threadbare and almost entirely erroneous. His estimate of Alfonso XIII is somewhat distorted (pp. 124-128). He calls the execution of Francisco Ferrer in 1909 "one of the darkest blots on Alfonso's early life on the throne." Fernsworth indignantly explains that Ferrer was a harmless pacifist whose only crime was his advanced thinking. Whether the conviction itself be just, Ferrer had long been a theoretical anarchist and was famous for his "Dynamite forever!" manifesto. Mahatma Gandhi would hardly have recognized in Ferrer a kindred soul. (Cfr. (1)

Gerald Brenan, *The Spanish Labyrinth*. Cambridge University Press, 1950: pp. 34f., 74-87, 165; (2) Professor E. Allison Peers, *The Spanish Tragedy*, 1930-1936. New York, Oxford University Press, 1936: pp. 1-12; (3) Peers, *Catalonia Infelix*. New York, Oxford University Press, 1938: p. 160.)

Mr. Fernsworth's analyses of the municipal elections of April, 1931 (pp. 14, 74), the national elections of November-December 1933 (*passim*), and the national elections of February-March 1936 (p. 149) are all incomplete, superficial and misleading. The reader has merely to compare his versions with any standard, reliable account. Special attention must also be drawn to his descriptions of the Madrid riots of May 10-11, 1931 (p. 131) and the disturbances at Casas Viejas and Castilblanco (pp. 147, 148), for they are a fantastic muddle. In addition, accurate, pertinent details have been omitted. (Cfr. Peers, *The Spanish Tragedy* pp. 56, 87, 88, 131.)

Contrary to his policy of omitting references and documentation, he cites Claude Bowers *My Mission to Spain, Watching the Rehearsal for World War II* (New York, 1954) to attempt to prove that the terrorist activities of the period Feb.-July, 1936 were "exceedingly one-sided" i.e. the Rightists were the chief culprits (p. 187). "Rumours" of Leftist anarchy were false. Actually most authorities Right and Left agree that Gil Robles' appalling enumeration of the public disorders presented to the Cortes without challenge July 16, 1936, is essentially accurate and that both sides were deeply involved. Fernsworth seriously underplays Socialist responsibility for the 1936 anarchy and Civil War. But this is typical of his unreliable, superficial approach. (Cfr. David T. Cattell, *Communism and the Spanish Civil War*. Berkeley, University of California Press, 1955: pp. 17, 18; Brenan, *The Spanish Labyrinth*: pp. 311-314.)

Such pockmarks are all the more regrettable since Mr. Fernsworth might easily have avoided them simply by consulting any one of the standard reference books listed above. He might, for instance, have used Mr. Gerald Brenan's *The Spanish Labyrinth*. Though he had been an enthusiastic supporter of the Loyalist cause, seldom did Brenan, reporter for the Manchester Guardian, allow polemical intent to sabotage his systematic, scholarly approach. While Mr. Fernsworth seems to be unaware of Mr. Brenan's second edition (1950) in which that author indicated several important modifications of his original conclusions, he acknowledges Brenan's first edition (1943) to be a "highly documented report" and follows it in certain accidents rather closely. It is a pity that Fernsworth did not see fit to use this "highly documented report" more fully and share in its ob-

jectivity and depth. He might then have avoided the twin pitfalls of oversimplification and a certain recklessness which are indelibly imprinted upon nearly every page of his superficial polemic.

It is consistent with Mr. Fernsworth's unscholarly approach that in treating of Communist influence in Spain he did not utilize Mr. David T. Cattell's *Communism and the Spanish Civil War* (1955) an *indispensable* source. Carried out under the guidance of Philip E. Moseley, Director of the Russian Institute at Columbia University, this doctorate reflects thorough, disinterested research. How many mistakes might have been avoided if only our author had read and profited from Mr. Cattell's excellent study. Even that portion of Mr. Fernsworth's material which is free of error was out of date before it appeared in print, because based on incomplete or discredited data. As examples, he gives us misinformation about: Communist representation in the Cortes prior to 1936 (p. 178); the attitude of the Second Republic toward the renewal of diplomatic relations with Russia (pp. 210, 317); Communist membership in the Civil War cabinets (p. 212), particularly that of Largo Caballero; the direction of Soviet interference in the Spanish government during the Civil War; the origin and nature of the dissident Spanish Communist groups (p. 216). (Cfr. Cattell pp. 13, 21, 31, 103, 111, 118, 216, 217 n. 3.)

If Mr. Fernsworth's ignorance of Cattell's study *Communism and the Spanish Civil War* was unfortunate, his failure to consult *Spain the Church and the Orders* by E. Allison Peers (Burns and Oates, 1945; popular printing) has proved disastrous. Peers, a convinced Anglican as he called himself, had long and intimate contact with the Catholic Church in Spain from 1917-1936. As an historian he was above reproach, capable and thoroughly honest. It is hard to believe that Mr. Fernsworth would not have used non-Catholic Peer's learned and exhaustive monograph of the pre-Civil War Church in Spain had he known of it, for the sources he was compelled to use were poor indeed. Conversations in public conveyances and hotels, popular rumours and the shouts of frenzied mobs were the best he could find.

Some mention must be made of Chapter 17: "Franco and World War II: The Big Lie," (pp. 244-252) which supposedly covers Spain's foreign policy from the end of the Spanish Civil War to the Allied victory in 1945. While it is difficult to make a choice, this is probably the poorest chapter in a book which abounds in poor chapters. Mr. Fernsworth preferred not to use Carlton J. H. Hayes' *Wartime Mission in Spain 1942-1945*—an unpardonable omission. Yet,

the author was faced with a problem; he dared not attack openly a trained scholar of Hayes' stature. So, silence on the matter, and the hope that his readers would not notice the difference. Mr. Fernsworth never makes a clear statement of basic American policy toward Spain; he makes no mention of the extremely delicate situation faced by Franco at the outbreak of the World War when he was compelled to adopt a policy of appeasement to the Axis not so unlike that of Turkey, Sweden and Switzerland; he forgets to tell his readers that Count Jordana replaced Serrano Suner in the Foreign Office in Sept. 1942, from which time Spanish policy slowly but surely became pro-Western; after misrepresenting Franco's early policy of "non-belligerency" he neglects to mention that Franco later adopted a policy of "benevolent neutrality" toward the Allies beyond what the exigencies of the altered fortunes of war demanded. Fernsworth says nothing of Franco's meeting with Hitler at Hendaye, Sept. 1940, or of Franco's strategy in making conditions for his participation in the war which he was confident Hitler would not accept. Spain's neutrality was of infinitely greater value to the Allies than to the Axis; the list of Allied benefits derived from this supposedly pro-Axis program, in Hayes' judgment, far outweighed any help or comfort given to Germany and Italy. Contrary to Fernsworth, the Blue Division was sent to the Eastern Front by Spain primarily to fight Communism; Franco had earlier contemplated sending troops to Finland to fight the Reds but lacked both armament and transport. (Cfr. Hayes pp. 16, 31, 63-65, 69, 70, 92, 103, 122-126, 187, 298-302.)

While a complete rewriting is obviously needed to make this book serviceable, it is to be hoped—if there should be a second edition—that, at the very least, author and press will collaborate to make good the book's grossest shortcomings. W.S. and M.A.

The Man Has Wings. New Poems and Plays by Francis Thompson. Edited by Terence L. Connolly, S.J. Hanover House, Garden City, New York, 1957. pp. 153. \$3.50.

Father Terence L. Connolly, S.J., curator of the Thompson Collection at Boston College, has selected 74 hitherto unpublished poems and two short plays of Francis Thompson from the poet's notebook and manuscripts. He has placed the poems under seven divisions and includes a set of notes which gives pertinent data helpful in understanding the poems.

The admirer of Thompson's poetry finds in this selection famil-

iar themes developed by the poet in his greater works. There is the profound mystery of God bringing good out of evil, even using the devil for this purpose (in "The Schoolmaster of God," probably the best poem in this collection); the theme of peace "beneath the surface-seas of pain"; his favorite song of life arising out of death (in "Genesis"); and the purgative value of suffering (in "A Passing Song").

Here too are included poems of light verse, showing Thompson's sense of humour, a mood not often identified with him. The poet's views of Victorian England both political and social, and his esthetic theories complete this section. The plays are entitled *Napoleon Judges* and *Man Proposes But Woman Disposes*. The former is a somewhat overly dramatic tragedy, the latter, a witty drawing-room comedy. Both are too wordy for dramatic appeal.

There are poems in this volume, which approach the stature of Thompson's other work. The rest are interesting as experimental attempts. This is not a book to begin the study of Thompson, but one of great value to those who like to explore a poet's development.

B.D.

Poland: A Volume in the Mid-European Studies Center Series. Oscar Halecki, Editor. New York, Frederick A. Praeger Co., 1957. pp. xviii, 601. \$10.00.

Poland, a volume in the Mid-European Studies Center Series, supplies a schematic history of Poland's political and cultural development and a very detailed analysis of Communist rule beginning with the formation of the Lublin Committee. Oscar Halecki, Professor of History, Fordham University, and Adjunct Professor of History, Columbia University, is editor, and the contributors are distinguished Polish scholars, of whom many are exiles from their homeland. Politics and Culture (Education, Religion, Literature) are given relatively brief but adequate coverage. Fullest development is given to the Polish economy under the Communists. Certain of the more technical aspects of the economy will be of interest only to the expert. But other topics, notably Agriculture, Consumers' Goods Industries, Labor, Social Insurance and Health Service should have a wider appeal as rich sources of sociological data. The Appendix contains biographical sketches of "Leading Figures of the Communist Regime" (somewhat outdated), "A Brief Chronology," April, 1943, to March, 1956, and a list of Treaties and Agreements. Since the original manuscript was finished shortly before the Poznan uprising, a final section "Re-

cent Developments" (20 pages) gives a non-interpretative outline of significant political, economic and cultural changes since June, 1956.

Dr. Halecki himself has written an excellent chapter entitled "Historical Background." In it he sets the book's outstanding themes:—since its establishment as a nation Poland has been thoroughly Western in its political and cultural orientation, profoundly Roman Catholic in its religious beliefs. Political events have tended to heighten the influence of the Catholic Church in Polish life. After the partition of Poland (1772) by Austria, Russia and Prussia, the Catholic Faith became a focal-point of unity and Catholicism a badge of patriotism. Since the transferral of millions of non-ethnic Poles to Germany and Russia following World War II, Poland has become 96% Roman Catholic as against approximately 75% in 1939. Today as perhaps never before in Polish history the Catholic Church is looked to as the champion of Polish traditions. The Polish people see in the Catholic Church their strongest hope for a successful resistance to a Russification which would wipe out 1000 years of Polish history as a member of the Western community.

The paradox of communism is that the 20th century working man is viewed as so much raw material out of which the mythical super-man of the future is to be formed. In Poland, Russia has sought to apply the relatively modern principles of dialectical materialism side by side with her age old policy of imperialistic exploitation. Both programs have worked to Poland's ruin. Human rights have been forced to accommodate themselves to a ruthless economic time-table of progress.

Political philosophers have a great deal to learn from this book. The story of communism in Poland shows that a higher court of appeal than legal instruments is needed to safeguard human dignity. While the precise form political experimentation may take has varied widely in different countries, all genuine movements for human betterment derive their validity and strength from the Judaeo-Christian tradition. Only this tradition sees man as a part of nature, and in his supernatural destiny infinitely superior to nature. This is the lesson which Poland is teaching us, and the dimensions of this lesson are clearly outlined in this scholarly and thoroughly Christian study.

W.S.

A Priest and His Dog. By Jean Gautier. New York, P. J. Kenedy and Sons, 1957. pp. 124. \$3.00.

By the author's own admission this is not a novel. It is not

simply a story about an unusual dog either; since canine heroism has been sung many times. But this is an unusual book nonetheless. The author, a priest and theologian of note, blends humour, moral reflections and theological controversies concerning animals with the poignant story of Yuni, his dog.

The moral reflections are inescapable for the author and indeed for anyone who considers the communion of man and animal as creatures, as sentient beings subject to passions. For example, the striking similarity between the action of animals under instinct, to some forms of virtue in man leads quite plausibly to the assertion that animals may *teach* virtue to us. The theological controversies are introduced by short, clear summaries, which from the point of view of the story are quite anti-climactic. To discover the author's true leanings on the subject of a "heaven for animals" one must read carefully the chapter on the "Suffering of animals." It has then the function of an *ad hominem* argument . . . or should we say *ad canem*?

The book ends on a practical note: a brief chapter entitled "Ways to Protect Animals," where six rules are given for this, and some of the author's previous heartfelt lines on animal suffering are modified. The citation from the *Summa* (p. 112) should read: Part I, question 75, art 6, instead of question 85, as in the text. J.R.

BRIEF REVIEWS

Paperbound books have become one of the most potent weapons in the battle for the post-war American mind. A bare 2,000,000 paperbacks were sold in 1939; today with titles in the thousands, paperbacks are selling in the hundreds of millions. Their influence, potential and actual, on America's thinking habits staggers the imagination. It is an encouraging sign, then, that one of the more popular of the paperback series is Doubleday's "Image Books" which are ". . . making the world's finest Catholic literature available to all . . ." Eight valuable selections have recently been added to this already distinguished series:—St. Augustine's *City of God*, abridged for modern readers, with a foreword by Vernon J. Bourke; Sheila Kaye-Smith's novel *Superstition Corner*; *Saints and Ourselves*, Personal Portraits of Favorite Saints by 24 Outstanding Catholic Authors, edited by Philip Caraman, S.J.; Father Charles Hugo Doyle's

Cana Is Forever: Counsels for Before and After Marriage; St. John of the Cross' *Ascent of Mount Carmel*, translated by the distinguished Anglican scholar E. Allison Peers (an especially worthwhile selection); *Religion and the Rise of Western Culture* by the English Catholic historian Christopher Dawson slated to assume an important teaching post at Harvard's Divinity School; *Prince of Darkness and Other Stories* by J. F. Powers; E. E. Reynold's biography of *St. Thomas More* which has already become something of a classic. Whatever may have been the justification of a criticism made in 1956 that the Image series "is not yet of the quality of some of its companion lines" it would certainly be invalid today.

Laybrother, Artist and Saint, by Jerome Wilms, O.P., is a welcome addition to the negligible information in English on a saintly and talented Dominican, Blessed James of Ulm. Written principally with the Dominican laybrother in mind, the book is devoted to a series of meditations revolving around Blessed James' outstanding virtues and a concluding section entitled "Glorification" which embraces topics such as mystical favors and trials, miracles, etc. The book is completely Dominican in character and tone and therefore exercises a limited appeal for those outside the Order. (Trans. by Sister M. Fulgence, O.P. London, Blackfriars Publications, 1957. pp. viii, 153.)

The title *Marriage Is Holy* adequately expresses editor Caffarel's message—the sanctifying qualities, the Christ-centering power of Marriage. It is a forthright attempt to see the reality of Marriage in terms of God, Grace, man. The solutions to the psychological, economic and social difficulties associated with married life are sound, concrete, practical. *Marriage Is Holy* was originally written in French. It is the outcome of group conferences participated in by young couples hopeful of finding solutions to difficult questions by facing their problems *together*. On the more perplexing of these problems, where no solution was in the offing, a priest was consulted. Every page manifests the realistic approach. The synopses and discussion pages at the end of the book will help interested readers to adopt a similar plan. Intense yet optimistic in tone, *Marriage Is Holy* should be profitable reading—perhaps an all-important first step toward making grace dynamic in the problems of marriage. (Trans. by Bernard G. Murchland, C.S.C. Chicago, Fides Publishers, 1957. pp. 219. \$3.75.)

Because of his vast experience and keen interest in the field of

the lay apostolate in the United States, Father Louis J. Putz, C.S.C., is a man to be listened to. In *The Modern Apostle*, Father Putz succeeds in his attempt "to present as broad and as nontechnical an approach to the lay apostolate as possible." After treating of the mission of the laity, he very successfully indicates a number of the ways in which this mission can express itself. His applications are well chosen as they emphasize the "ordinary" and "obvious." Most aware of the necessity of the spiritual predominance of any apostolate, Father Putz includes in his work a meditation on the "Gospel in Action," and finally, an examination of conscience for the lay apostle. (Chicago, Fides Publishers Association, 1957, pp. 148. \$2.95.)

Queen of the Universe is a collection of reprint essays on the Assumption and Queenship of Mary. The contributors' list is indeed impressive: St. John Damascene, Cardinal Spellman, Bishops Sheen and Wright, Dominicans Garrigou-Lagrange and Gerald Vann, and Caryll Houselander, not to mention the two basic Papal documents *Munificentissimus Deus* and *Ad Caeli Reginam*. In all, eight Papal pronouncements have been included. This anthology, as well as its predecessor on the Immaculate Conception, *The Promised Woman*, have the express purpose of remedying the limitations of previous works on Marian subjects. The editor feels that American Marian literature is at times inadequate, subjective and sentimentalized—a condition not infrequently due to poor translations of European works and the feeling that for those who love Mary, style or precise theological terms are unnecessary. Another aim of this series is to make profound technical works (often foreign) available to the popularizers and ultimately to their readers. (Ed. by Stanley G. Mathews, S.M. St. Meinrad, Indiana, Grail Publications, 1957. pp. xiv, 258. \$4.00.)

Follow Christ is a vocational magazine geared to answer some of the questions that would occur to an eighth or ninth grade student about religious life in general, the priesthood, brotherhood or sisterhood. The questions which are answered in this magazine have been submitted by students of that age. Such queries as: "What is a seminary?"; "How do I know that I have a vocation?"; and others, serve as an introduction to some 50 or more communities. The articles on the particular communities range from three pages to two or three paragraphs. In broad outline form, these articles give a rather representative view of the different communities' field of action. Since at least fifty groups are found within the 134 pages, and the magazine

is dedicated to children of junior high school age, much more could not be expected. Pictures depicting the life of prayer, study and play are used throughout the magazine.

Follow Christ can be an effective introduction to a more detailed study of a particular community. (By Grail Publications, St. Meinrad Archabbey, Inc., St. Meinrad, Indiana, 1957. pp. 134. \$0.75.)

Manual for Novices gives a thorough treatment of the "basic principles—doctrinal, canonical, moral and ascetical—of the three vows of poverty, chastity and obedience." It isn't a treatment of the interior life, of the sacraments, or of prayer. Only the vows, their corresponding virtues, the religious state, and profession are presented, and that in a style that is clear and very readable. The author, Fr. Felix D. Duffey, C.S.C., known in the fields of psychiatry and psychology, is aware of the problems that the religious life poses for young men and women entering religion from the contemporary American scene, and he gives forthright answers; for example, his development of the vow of chastity neglects none of the fundamentals. The book is recommended for novices and postulants. (St. Louis, B. Herder Book Company, 1957. pp. xvii, 232. \$3.50.)

The Jewish Book Annual (1957-1958) published by the Jewish Book Council of America, under the sponsorship of the National Jewish Welfare Board, tells what transpired last year in the Jewish literary world and catalogues bibliographies of Jewish creative effort. Several of the articles are of general interest and contain important literary evaluations:—"Impressions of Contemporary Jewish-American Poetry" by Charles Angoff; "American Jewish Translations of the Bible" by Bernard J. Bamberger; "Chagall in the Anglo-Saxon World" by Alfred Werner. Mr. Angoff points out that Whittier and Longfellow have written more authentic poems on Jewish themes than have most American Jews who largely are "Broadway Jews" or ersatz Bohemian Jews for whom Jewish traditions are a *terra incognita*. The Jewish Publication Society is preparing a new translation of the Bible for American Jews to satisfy the same reader needs met by the Catholic Confraternity edition and the Protestant R.S.V. The article "The Tragic Fate of Yiddish Writers in Soviet Russia" by Alexander Pomerantz is unfortunately in Yiddish but J. Edgar Hoover's best-seller *Masters of Deceit* (Holt, 1958) contains a special chapter on "The Communist attack on Judaism," pp. 255-270, which supplies a good general survey. Inevitably much of the book makes direct or indirect mention of the 20th century pogroms. Cardinal

Michael Faulhaber's efforts on behalf of the Great Synagogue in Munich (1938) receive special mention. In July, 1957 Pius XII gave a special audience to the members of the American Jewish Committee in which he deplored racial discrimination and the persecution of the Jews in various countries of the world. One of the members of the American Jewish Committee said they had found a great friend in the Pope and the unprecedented audience was regarded as opening "a new chapter in the Vatican's attitude toward Jewish problems" (pp. 184; \$3.00.)

The recently published *The Insight of the Cure D'Ars*, by Msgr. Francis Trochu, presents abundant, and truly remarkable evidence of the extraordinary gifts which the Patron of Priests possessed, and used so well in his quest for souls. Coming in the wake of the condensation of Msgr. Trochu's *Life of the Cure D'Ars*, it is a splendid preparation for the centenary of the saint's death, to be observed in 1958. So succinct, and almost off-hand, is the style of these fifty selected stories that one could easily lose sight of their miraculous character. But if they are read with the care and reverence they merit, they will furnish an "insight" into the character of this saintly priest from whose humble life we can glean so much of wisdom and encouragement. (Trans. by V. F. Marlet. Westminster, Maryland, The Newman Press, 1957. pp. 103. \$1.75.)

Early Christian Baptism and the Creed, by Joseph Crehan, S.J., is a scholarly study of the sacrament of Christian initiation, as revealed by the faith and practice of the early Church. The author's concern is to re-examine and re-present all that the first three centuries of Christianity can tell latter-day scholarship about Baptism itself and certain related matters, especially with reference to the origins and development of the early creeds. Of the questions thus treated, his answers are based on a detailed study of all the pertinent texts from Sacred Scripture and patristic literature. The book, aptly subtitled "A Study in Ante-Nicene Theology," was written by 1948, first published in 1950, and now offered in a paperback edition. It is for professional scholars only—the many Latin and Greek quotations, frequently untranslated, being but one feature that will discourage other readers. (Westminster, Md., The Newman Bookshop, 1957. pp. x, 189. \$0.85).

In writing his popular life of St. John Bosco, Lancelot Sheppard "consulted almost all the biographies of any value that have appeared

in the last sixty-five years," utilized the archives of the Salesian motherhouse and visited the places of importance in Don Bosco's early life. In addition, he interviewed four clergymen, including the late Cardinal Bourne, who had known Don Bosco personally. Don Bosco's own *Memorie dell'Oratorio* was the principal source for the early chapters dealing with the saint's youth and the foundation of his Congregation. Mr. Sheppard judged it prudent to supply the data of the preternatural phenomena and miraculous events of Don Bosco's life without any attempt at interpretation. If the biographical portrait the author has drawn is not as warm and intimate as his previous study of the French mystic Barbie Acarie the fault is to be found more in the subject than in the artist. Don Bosco the man will always be more or less obscured by his ceaseless activities in the apostolate and by the many startling signs of divine favor. (Westminster, Maryland, The Newman Press, 1957. pp. viii, 196. \$3.50.)

"The name 'Protestant' is a battle name. . . ." Such is the very first sentence of Virgilius Ferm's *Pictorial History of Protestantism*. This initial idea seems greatly to have affected the author for something equal to the heat and passion of the battle field must have clouded his judgment and historical sense. We could hardly expect him to give an equal hearing to the Catholic side of the Protestant Revolt but we have every right to suppose historical accuracy wherever the Catholic position is involved. But such is not the case.

In the treatment of the early stages of Protestantism, the discerning reader will find an abundance of over-simplification, distorting selection of facts, outright errors and even apparent contradiction. For example, on page 6, Dr. Ferm states that Wycliffe (c. 1320-1384) "denied the Catholic view of the Lord's Supper (transubstantiation); " on page 10 he states that in 1564 at the Council of Trent "the doctrine of transubstantiation was *adopted* (reviewer's italics)." In point of fact the doctrine was *reaffirmed* at Trent, having been explicitly defined, using the very term "transubstantiation," at least as early as the Lateran Council of 1215!

Much more could be said in criticism of this work but the sensational blurb on the dust-jacket is sufficient warning of the type of history to be expected: "(See) Johann Tetzel, the Pope's representative to Germany, responsible for the sale of indulgences by which sins could be forgiven for a price." However, we might note that the pictures afford an interesting highlight, though there is an offensive preponderance of crudely anti-Papal cartoons. (New York, Philosophical Library, 1957. pp. xi, 368. \$10.00).

English Romanesque Lead Sculpture, or more precisely, cast-lead baptismal fonts of the twelfth century: this is the subject, rather *précieuse* indeed, of a recent offering from Philosophical Library. Just sixteen of these fonts survive, much defaced over the years and probably never very beautiful, but author George Zarnecki has given us a thorough, competent study (with eighty-one excellent photographs) which will undoubtedly be a welcome addition to our knowledge of iconography and medieval metal-work. Unfortunately it has some serious typographical errors and is priced for an extremely restricted public. (New York, 1957. pp. vii, 46. 12mo. \$4.75).

Ten Greek Plays provides stimulating fare for students of classical literature, or for any lover of the drama. Here are sparkling translations in the modern idiom by masters of Greek scholarship. L. R. Lind of Kansas University, collector of the plays and partial translator, has provided a general introduction, plus a helpful bibliography, glossary, etc. Each play also has a special introduction, often by its translator. Mr. Lind ably demonstrates his contention that Greek plays are not a game of mere "living statues." The proud crescendos of Prometheus' spirit, the limpid accents of Antigone's noble soul, the lurid horrors of Slytemnestra's tortuous depths arise in succession from the pages, and the statuesque strophes of chorric song bring the Attic theatre to us across the ages. We must take occasional assertions in the introduction with at least two grains of salt. But our only real regret is the choice of the *Lysistrata* as representative of Aristophanes, when there are so many others equally as rollicking, far more imaginative, and not so savoring of the "adult motion picture." (Boston, The Houghton Mifflin Co., 1957. pp. 419. \$1.15; paperback.)

BOOKS RECEIVED — SUMMER, 1958

MELODY IN YOUR HEARTS. A Sequel to Why I Entered the Convent. Ed. by Rev. George L. Kane. The Newman Press, 1958. pp. xiii, 173. \$3.00.

THE GREAT WEEK. By Dame Aemiliana Lohr. The Newman Press, 1958. pp. 211. \$2.75.

OUR LADY OF LOURDES. By Msgr. Joseph Deery. The Newman Press, 1958. pp. xiv, 266. 70 illustrations. \$4.50.

GIVE ME SOULS. A Life of Raphael Cardinal Merry del Val. By Sister M. Bernetta Quinn, O.S.F. The Newman Press, 1958. pp. ix, 277. \$3.75.

HOLINESS OF THE PRIESTHOOD. Meditations and Readings for Priests. By Josef Staudinger, S.J. Trans. by John J. Coyne, S.J. The Newman Press, 1958. pp. 546. \$4.75.

LIVING THE INTERIOR LIFE. By Wendelin Meyer, O.F.M. Trans. by Colman J. O'Donovan. The Newman Press, 1958. pp. \$3.50.

EUCARISTIC REFLECTIONS. By Msgr. William Renya. Adapted by Winfrid Herbst, S.D.S. The Newman Press, pp. 404. \$4.75.

ASK AND LEARN: Questions and Answers on the Life of the Church. By Rev. Robert Kekeisen. The Newman Press, 1957. pp. xii, 293. \$3.50.

THE GIFT OF GOD. Come, Holy Spirit. By Msgr. John T. McMahon. The Newman Press, 1958. pp. 175. \$3.25.

SAINTS OF THE MISSAL. Vol. I. Jan.—June. By Benedict Baur, O.S.B. B. Herder Book Company, 1958. pp. 283. \$3.95.

A PEOPLE'S MASS FOR DOMINICAN CHURCHES. Blackfriars, 1958. pp. 30.

COMPANIONS FOR ETERNITY. By A. Carre, O.P. Fides Publishers. 1958. pp. 54. \$0.65 (paperbound).

MY DEAR PEOPLE. Occasional Sermons after old Capuchin fashions. By Venantius Buessing, O.F.M. Cap. New York, Joseph F. Wagner, Inc., 1958. pp. xii, 275. \$5.00.

LIFE AT MY FINGERTIPS. By Robert J. Smithdas. Doubleday and Company, 1958. pp. 260. \$4.00.

MY OTHER SELF. By Mr. Clarence J. Enzler. Milwaukee, The Bruce Publishing Co., 1958. pp. ix, 166. \$3.50.

LIVE IN THE HOLY SPIRIT. By Rev. Bruno M. Hagspiel, S.V.D. Milwaukee, The Bruce Publishing Co., 1957. pp. 170. \$3.50.

CATHERINE TEKAKWITHA. By Mrs. Frances Taylor. New York, Sheed and Ward, 1957. pp. 159. \$3.00.

CHRIST IS GOD. By J. P. Arendzen, D.D. from Whom Do You Say? New York, Sheed and Ward, 1958. The Canterbury Series. pp. 95. \$0.75.

THE POINT OF CATHOLICISM. By Cecily Hastings, from Questions and Answers. New York, Sheed and Ward, 1958. The Canterbury Series. pp. 90. \$0.75.

STE. ANNE DE BEAUPRE: A Land of Miracles for three hundred years, 1658-1958. By Rev. Eugene Lefebvre, C.Ss.R. St. Annes Bookshop (Ste. Anne de Beaupre), 1958. pp. 185. \$2.00.

CONFessions WITHOUT A HEARING AID. By Rev. Charles Carty. Radio Replies Press, St. Paul, Minn. \$0.15. (Pamphlet)

LIGHT IN SILENCE. A Novel by Claude Koch. New York, Dodd, Mead & Co., 1958. pp. 312. \$3.50.

THE ANGELS. By Pascal P. Parente. St. Meinrad, Indiana, Grail Publications, 1958. pp. 158. \$3.00.

The Cloister Chronicle

■ St. Joseph's Province ■

Condolences The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. M. P. James, O.P., and the Rev. J. G. Curley, O.P., on the death of their fathers; to Bro. D. L. Tancrell, O.P., on the death of his mother; to the Revs. W. A. and J. F. Hinnebusch, O.P., and Bros. B. Hughes, O.P., and B. Boyd, O.P., on the death of their brothers; and to the Very Rev. F. A. Gordon, O.P., and J. T. McKenna, O.P., on the death of their sisters.

Ordinations In the Church of Saint Dominic in Washington, D. C., on the Feast of Corpus Christi, June 5th, 1958, Jesus Christ, The Eternal High Priest, in His Infinite Goodness and through the hands of His Servant, The Most Reverend Amleto G. Cicognani, Apostolic Delegate to the United States, ordained the following to share forever in the glory of the Dominican Priesthood: Fathers Fred Valerian LaFrance, Thomas Finbar Carroll, Warren Bede Dennis, William Leonard Smith, Hector Ronald Henery, Thomas Joachim Cunningham, Joseph Giles Pezzullo, Robert Fidelis McKenna, Leroy Ceslaus Hoinacki, Daniel Thaddeus Davies, Robert Emmanuel Bertrand, Joseph Brian Morris, Thomas Bernard Smith, Richard Raphael Archer, Michael Matthias Caprio, Francis Matthew Kelley, John Stephen Fitzhenry, William Cyprian Cenker, Daniel Antoninus McCaffrey, Stephen Kieran Smith, George Lawrence Concordia, Thomas Cajetan Kelly and Gerald Owen O'Connor.

Professions & Vestition Two Laybrothers made profession and two received the Dominican habit at ceremonies held recently in the Priory Church of St. Joseph, Somerset, Ohio, where the Province's Postulate and Novitiate for Laybrothers is located. On March 1st, Bro. Kevin O'Connell, O.P., renewed simple profession, and on March 13th, Bro. Donald Raymond, O.P., made his first simple profession. On March 2nd, following a High Mass, Ronald Kerr, in religion Bro. Edward, and Robert Hill, in religion Bro. Daniel, received the habit. The Very Rev. Matthew Hanley, O.P., Prior, received the vows and bestowed the habit, assisted by the Rev. Joseph F. Gilsenan, O.P., Master of Lay Brother Novices and Postulants.

Raised to A Priory Saint Dominic's in Youngstown, Ohio, was formally raised to the status of a Priory by The Most Rev. Michael Browne, O.P., Master General, on February 24th, 1958, and at the same time the Master General instituted the Very Rev. Bernard P. Shaffer, O.P., as the first Prior. St. Dominic's is the fourteenth and newest priory of St. Joseph's Province.

Fire in New Haven A four-alarm fire did more than \$100,000 worth of damage to historic St. Mary's Church, New Haven, Connecticut, which has been under the care of the Dominican Fathers since 1882. The fire, which raged out of control for more than two hours on the afternoon of February 27th, caused extensive damage to the basement of the church, the furnace room, cloak room and sacristy. The Very Rev. Michael L. Novacki, O.P., Prior, donned a gas mask and entered the burning building to remove the Blessed Sacrament. One city fireman was hospitalized as a result of the blaze.

Mass for Fr. Ignatius Smith On Saturday morning, March 8th, a first anniversary Solemn High Mass was sung by the Very Rev. Francis J. Connell, C.S.S.R., Dean of Religious at Catholic University, for his predecessor in that post, the Very Rev. Henry Ignatius Smith, O.P. Student Brothers from the Dominican House of Studies formed the choir for the Mass, which was offered at the National Shrine of the Immaculate Conception, and scores of priests, religious and diocesan, brothers, sisters and lay people, as well as some members of the Protestant clergy, were in attendance. The Right Rev. Msgr. William J. McDonald, Rector of the Catholic University, presided.

Feast of St. Thomas Aquinas On Sunday, March 2nd, a Solemn High Mass was sung at the National Shrine of the Immaculate Conception, Washington, D. C., in anticipation of the Feast of Saint Thomas Aquinas. The celebrant was the Very Rev. George C. Reilly, O.P., Prior of the Dominican House of Studies and Professor of Philosophy at the Catholic University. The deacon was the Rev. Gilbert V. Hartke, O.P., Head of the University's Speech and Drama Department, while the Rev. James H. Loughery, O.P., of the same department, was subdeacon. Student Brothers from the House of Studies acted as minor ministers. The Rev. Patrick W. Geary, Professor of Economics at C. U., delivered a sermon in honor of The Angelic Doctor.

On Friday, March 7th, the Feast of St. Thomas Aquinas, the Very Rev. E. Ferrer Smith, O.P., S.T.M., Regent of Studies for the Province, sang a Solemn High Mass in the Chapel of the House of Studies, assisted by the Rev. William B. Ryan, O.P., J.C.D., and the Rev. Thomas K. Connolly, O.P., S.T.D., both of the professorial staff.

Marriage Forum The 12th Annual Providence College Marriage Forum was conducted on five successive Sundays during Lent, from February 23rd to March 23rd. Among the featured speakers were: the Rev. James M. Murphy, O.P., Ph.D., Head of the P. C. Sociology Department, the Rev. Joseph S. McCormack, O.P., S.T.D., Head of the Theology Department, and the Very Rev. Kenneth C. Sullivan, O.P., Prior of St. Pius' Priory, Providence. A physician and a married couple also spoke.

Good Friday Services The Most Rev. Amleto G. Cicognani, Apostolic Delegate to the United States, along with several representatives of that Delegation, attended the Solemn Liturgy of Good Friday in the Chapel of the

Dominican House of Studies, Washington, D. C. Archbishop Cicognani presided in the sanctuary and was assisted by the Rev. Gilbert V. Hartke, O.P., and the Rev. William B. Ryan, O.P., as Deacons of Honor. It has been the Archbishop's custom for many years to participate in the services of Good Friday with the Dominicans at the House of Studies.

Bl. Martin Movie A motion picture based on the life of Blessed Martin de Porres, which was produced by the Rev. F. Norbert Georges, O.P., Director of The Blessed Martin Guild in the U. S., will be ready for exhibition in the United States this year. The film was made in Lima, Peru, using many of the actual locations as background for the story. Father Georges announced the completion of the film in a talk given in Quito, Ecuador, during a stop-over there on his return from Peru to the U. S. He said he has collected a large number of documents on the heroic virtues of the humble Dominican laybrother which are scheduled to be published in Spain.

Motor Chapel The Dominican Fathers' "Church on Wheels" which has its headquarters at Our Lady of Springbank Retreat House, Kingstree, South Carolina, has been used during the winter months as a mobile classroom for religious instruction. The three sisters and priests in the county have 450 Negro children under weekly instruction. The Motor Chapel, along with some exhibits about the Catholic Faith, tours three different county fairs during the fall and many more during the summer when its director, the Very Rev. Patrick Walsh, O.P., has the assistance of college students and seminarians and when county fairs and other large public gatherings are more numerous. Those whom Fr. Walsh finds interested in learning more about the Faith may enroll in "The Springbank Correspondence Course" which is conducted by the Student Brothers at the House of Studies in Washington.

Fr. McGlynn & the Fatima Statue A member of St. Joseph's Province, the Rev. Thomas M. McGlynn, O.P., S.T.L., has recently completed the white marble statue of Our Lady which is to be placed over the entrance to the Basilica in Fatima. Father McGlynn, a well-known artist and sculptor, was commissioned by the late Bishop of Leira, Portugal (in which diocese Fatima is located), to do the work. The statue is the result of a long and painstaking study by the Dominican artist. He first journeyed to visit Sister Lucy, sole survivor of the three children who saw the vision, and obtained her detailed description of the Blessed Virgin as she appeared. He worked on several preliminary models and corrected them according to Sister Lucy's directions until he arrived at the present design which most perfectly represents the Mother of God as seen through that sister's eyes. Father also made a careful study of all the accounts of the apparitions.

The actual sculpturing of the statue was done by Father McGlynn in Pietrasanta, Italy. The project was financed by a group of interested Americans. Many persons contributed cherished objects of gold which have been melted down and used to trim certain parts of the statue. The gold and ivory Rosary which hangs from the statue's hand was designed by Father McGlynn and blessed by His Holiness, Pope Pius XII. It is the gift of the Dominican Sisters' Congregations of the United States.

Fr. McGlynn is assigned to Saint Stephen's Priory, Dover, Massachusetts, where "The Dominican Fatima Center" is located. The Very Rev. Charles H. McKenna, O.P., Prior of St. Stephen's, was present in Fatima for the unveiling of the statue on May 13th.

Bishop Daly's Anniversary This year marks the Tenth Anniversary of The Most Rev. Edward C. Daly, O.P., S.T.M., Bishop of Des Moines, Iowa. In his years of service as chief shepherd of that Diocese, Bishop Daly has seen the Catholic population grow from 45,000 to more than 62,000, and enrollment in Catholic schools has increased to almost 10,000. Five new parishes and six schools have been established by the Dominican Bishop, while two more schools are under construction. We, his Brothers of the Province of St. Joseph, join the priests and people of the Diocese of Des Moines in prayers and best wishes for this illustrious Son of Saint Dominic. *Ad Multos Annos!*

Springbank Retreat House Our Lady of Springbank Retreat House in Kingstree, South Carolina, is flourishing in a state whose Catholic population is less than 1%. In the first nine months of its existence, more than 700 persons attended retreats or Days of Recollection. During the first five months of 1958, fifteen week-end retreats were given. Special Days of Recollections are also scheduled for priests and one day a month is for sisters of various communities who come from their missions all over the state to attend. In addition to this, the Bishop and all the priests of the diocese make their annual retreat at Springbank. The Very Rev. Patrick Walsh, O.P., is the Superior and Director and Father Edward M. Casey, O.P., is Retreat Master. They are assisted by Brother Gabriel Smolenski, O.P.

New Dorm at P. C. The Very Rev. Robert J. Slavin, O.P., President of Providence College, recently signed contracts for the immediate construction of a new dining hall and dormitory to be completed next year at a cost, completed and furnished, of \$1,300,000. The dining hall, which will seat 1000 students and will be the first completely air-conditioned dining hall in a New England college, will occupy the center of the first floor. Rising U-shaped around it are three floors of dormitory rooms which will provide complete facilities for 200 students, six prefects, and a ten-bed infirmary. It will be located adjacent to the buildings P. C. purchased from the Good Shepherd Sisters and will face southeasterly toward Aquinas Hall. In addition to the facilities already mentioned, there will be a private dining room, kitchens, snack bar and student lounge in the new building.

It is expected that the construction will be completed by next Spring and the building will be in full service with the opening of the academic year in the Fall of 1959. All resident students will dine in the new dining room at a single sitting. The present dining room will be converted into additional student lounge area when the new building is ready for use.

Fr. Slavin named The Very Rev. Robert J. Slavin, O.P., President of Providence by N.C.E.A. College, has been elected President of the College and University Department of the National Catholic Educational Association, succeeding the Very Rev. P. C. Reinert, S.J., President of St. Louis University, at the group's recent convention in Philadelphia.

New Book of Prayers The Rev. Paul C. McKenna, O.P., Director, and the Rev. James T. Sullivan, O.P., Associate Director, of Dominican Pre-Ecclesiastical Students at Providence College, have recently compiled and published a special book of prayers for the use of those students. The book, entitled ". . . cum Deo," as is told in its foreword, is "culled from the prayers approved for the use of the members of the Order of Friars Preacher, (and) is intended to help those who desire to enter the religious life of the Dominican Order, so that,

following in the footsteps of St. Dominic, they may learn to speak *cum Deo* (with God), and, with the help of God's grace, they may develop the spirit of contemplation necessary to speak *de Deo* (of God), and later as Preachers give the fruits of their contemplation to others."

Radio and TV The Providence College faculty is carrying the school's torch to the public via mass media. The most recent appearances were made by the Rev. Charles B. Quirk, O.P., the Rev. John P. Gerhard, O.P., the Rev. John V. Fitzgerald, O.P., the Rev. Daniel F. Reilly, O.P., and the Rev. John P. Reid, O.P.

Father Reilly is a member of the regular panel, along with Mr. Paul Connolly, Alumni Secretary, and Dr. Paul van K. Thompson, of the college faculty, on "The Providence College Program" shown over WJAR-TV in Rhode Island's capital city. On Sunday, March 23rd, the topic of discussion was "Boon and Bust Economy" and the guest panelist was Father Quirk, who is Head of P. C.'s Department of Economics.

"The Providence College Hour," a WJAR-Radio presentation featured Father Gerhard, Professor of Philosophy, in a series of weekly talks on that subject.

"Juvenile Groups" was the subject of one talk in a series given by the Rev. John V. Fitzgerald, O.P., of the college's Sociology Department, on WPRO, Providence, R. I.

The Rev. J. P. Reid, O.P., Professor of Philosophy, recently conducted a series of lectures over WJAR-TV, in Providence, the general theme of which was "Basic Philosophy." The shows were part of a series entitled "The World Around Us" which is seen on Friday mornings at 9:15 A.M.

Special talks on the Catholic Faith are broadcast over local stations in the state of South Carolina by the Dominican Fathers attached to Our Lady of Springbank Retreat House in Kingstree. During the winter months, the Fathers give one radio talk a week, while during the summer, ten weeks of daily broadcasts are scheduled.

**C.S.M.C.
Election**

On April 25th, a meeting of the Dominican unit of the Catholic Students' Mission Crusade was held at the House of Studies to elect officers for the school year 1957-58. The results were as follows: Bro. Chrysostom McVey, O.P., President; Bro. Peter O'Sullivan, O.P., Secretary; and Bro. Marcellus Coskren, O.P., Delegate. Besides organizing and coordinating mission activities at the House of Studies, these Brothers will represent the community at meetings and other functions of the Clerical Conference of the C.S.M.C., a group comprising thirty active units of the various religious houses surrounding the Catholic University.

■ The Foreign Chronicle ■

**Italy — Fra
Angelico**

The Tribunal of the Vicariate of Rome has recently carried out canonical identification of the remains of Fra Angelico, famed 15th Century Dominican artist. The procedure constitutes one step toward official confirmation by beatification of the title *Blessed* which has been tra-

ditionally given to the artist—in part because of his personal holiness and in part because of his artistry—ever since his death in 1455.

In the recent ceremony, the lead coffin containing the remains was taken from its resting place in the floor of the Basilica of *Santa Maria sopra Minerva* and carried to an adjoining chapel, where the remains were examined by a group of experts to establish certain identification. (The Dominican was originally buried in a cypress wood coffin, but the remains were transferred to this lead coffin in 1915.)

Fra Angelico was born in Fiesole, near Florence, and became one of Italy's greatest painters. He has been an inspiration to many modern painters who saw in his work a great deal of abstraction. Recently, the Catholic Union of Italian Artists petitioned the Holy See for the Dominican painter's beatification. The same honor has also been requested for Fra Angelico by members of the hierarchy of the United States, Canada, Italy, Spain, Belgium and Germany. Among these petitioners were the late Samuel Cardinal Stritch and Generalissimo Francisco Franco of Spain, who has sent a special letter of request to the Holy See.

Said the Catholic Union of Italian Artists in their plea: "We wish to be able to invoke the artist who worked with such perfection during his life, so that, following his example, Christian artists may also find in art a suitable exercise to glorify God, sanctify themselves, and edify their brothers."

South Africa English Dominicans have taken over the administration of St. Peter's Regional Seminary, in Pevensy, South Africa, the first native seminary for African diocesan priests. St. Peter's, which is under the jurisdiction of the Sacred Congregation for the Propagation of the Faith, had been administered by the Mariannhill Missionaries. Ten native priests have been ordained from the school since its founding in 1951.

Spain Brother Berceruelo, O.P., a Spanish Laybrother, recently held an exhibit at Pamplona, Spain's Art Museum. The exhibit was viewed by leading religious and civic dignitaries.

France Four of the "Fifty Best Books" published in France last year (as selected by a specially-appointed commission) were written by French Dominican priests. One of these was Father Vicaire's *Histoire de Saint Dominique*.

Father Loew, the first French "Worker-Priest," has recently begun a series of television programs. He has taken over the series formerly conducted on Sundays by the famous Abbe Pierre.

Germany Father Dominic Pire has recently completed building his fifth "European Village" or settlement for displaced persons. He has established three of these "villages" in Germany and Austria, one in Luxembourg, and one north of Brussels, Belgium.

Argentina An Argentinian Dominican, Father Albert Quijano, has been appointed Director of the Departments of Philosophy and Letters at the Catholic University in Tucuman.

Denmark French Dominicans (who have been in Copenhagen since 1953) have begun publication of a periodical called *Lumen*. It is printed in Danish, Norwegian and Swedish and is a review of Theology and Philosophy which mirrors Catholic thought in these matters for Scandanavian people.

Switzerland Polish Dominican Father Jozef Bochenski, famed philosopher and professor at the Catholic University of Fribourg, has been awarded a grant of \$20,000 by the Rockefeller Foundation for studies of Lenin.

Japan Fr. G. Carpentier, O.P., noted Dominican painter who has spent some years in Japan, recently won acclaim for his painting "The Madonna of the Children" at an exhibit in Tokyo. The purpose of Fr. Carpentier's exhibit was to show the Japanese people the high esteem in which the Church holds the arts. Father's ultimate aim is to establish a Japanese museum especially for religious art.

Monaco An international convention of religious working in the field of television was held recently in this principality under the presidency of a French Dominican, Father Raymond Pichard. The Dominican, who is connected with the French Radio-TV network, also headed a committee at the convention which made special awards to the seven best religious television shows.

Holland Fr. Henry Schillebeeckx, O.P., a Dutch Dominican, has been named professor of Dogmatic Theology and the History of Dogma at the Catholic University at Nymegen, Holland.

The Provincial of the Province of Holland, the Very Rev. Bonaventure Jansen, O.P., was recently elected President of the Central Commissariat of the Missions in which Dutch missionaries of all orders and congregations labor. The Dutch Dominicans themselves have missions in Africa and the Caribbean. Among the latter is Puerto Rico where the Fathers have nurtured many native vocations. Some of these young men are making their studies in St. Joseph's Province. One, Fr. Andrew F. Fontanez, was ordained in June, 1957, while six others are in various stages of preparation in the novitiate and houses of study of the Province of St. Joseph.

■ Holy Name Province ■

Ordinations Brothers John Flannery of the Western Province and Quentin Moriarty of St. Albert's Province were ordained to the subdiaconate on March 22nd at St. Patrick's Diocesan Seminary, Menlo Park, Calif. In the same ceremony Brother Thomas Hayes of this Province received the minor orders of Exorcist and Acolyte.

The Most Rev. Hugh A. Donohoe, D.D., Auxiliary Bishop of San Francisco, conferred the orders.

Condolences The Fathers and Brothers of Holy Name Province offer their deepest sympathies to Brother Robert Lavigne, O.P., on the recent death of his step-mother.

New Appointments The Rev. P. J. Sanguinetti, O.P., has been recently appointed Pastor of Holy Rosary Church, Antioch, Calif. New Pastor of St. Mary Magdalene's parish, Berkeley, Calif., is the Rev. W. G. Martin, O.P. The Rev. W. A. Norton, O.P., was named Pastor of Holy Rosary parish in Portland, Oregon.

The Rev. F. J. Hayes, O.P., has been assigned as Secretary to the Provincial.

Jubilee The members of the Province extend their warmest congratulations to Brother Pius Harris, O.P., on the silver anniversary of his profession as a Lay-Brother.

The occasion was specially marked with a Solemn Mass of Thanksgiving which was offered on May 18th in the chapel of the House of Studies in Oakland, Calif.

Lay-Brother Investiture On March 29, in St. Albert's College chapel, Brothers Vincent-Ferrer Serpa and Gregory Lira received the Habit of Lay-Brother from the Very Rev. H. F. Ward, O.P., Prior.

Chaplain Returns to Tala The Rev. Leo A. Hofstee, O.P., returned early this year to his post as chaplain and director of Tala Leper Colony near Manila in the Philippine Islands.

Father Hofstee had come to the mainland last June for the celebration of his 25th year as a priest. The occasion was commemorated by special festivities in Dominican parishes in Vallejo, Calif., and Seattle, Wash., where he had been assistant pastor before going to Tala a decade ago.

Visitor The Province of the Holy Name was recently honored with a visit from the Rev. Venantius D. Carro, O.P., of the Province of Spain.

Father Carro, a noted scholar of early Dominican history and director of the restoration of the Dominican convent in Calaruega, Spain, presented slides with a commentary in various houses of the Province.

■ St. Albert's Province ■

Deaths The Very Rev. Wenceslaus Piec, O.P., a privileged Master of Novices, died on March 10, 1958, at the age of seventy-four. Father Piec was a native of the Polish province, but in the early twenties came to this country to work among the Polish-speaking Catholics of Chicago. Assigned to St. Pius' Church, he has been associated with the Shrine of St. Jude from its earliest days, and at the time of his death, he was the Shrine's co-director. In 1957, Father Piec celebrated the Golden Jubilee of his ordination. The Very Rev. Edmund Marr, O.P., Provincial, assisted by the Rev. Jerome McMullen, O.P., and the Rev. Cyril

Geary, O.P., celebrated a solemn Requiem Mass at St. Peter Martyr Priory, Winona, Minnesota. The Very Rev. Edward Hughes, O.P., preached. The burial was in the community cemetery.

March 10th was also the date of the death of the Rev. Louis A. Hinnebusch, O.P., in New Orleans. Father Hinnebusch, the Archdiocesan Director of the Holy Name Society in New Orleans, was known nationally for that work and in 1955 received the McKenna Award. Born in 1911 and professed in 1932, he was ordained in 1938. Father Hinnebusch had also served in Holy Name Parish, Kansas City, and in Holy Rosary Parish, Minneapolis. The Archbishop of New Orleans, the Most Rev. Joseph Rummell, presided at the Requiem Mass celebrated in St. Anthony's Church, New Orleans. At St. Peter Martyr Priory, Winona, the Rev. Paul Hinnebusch, O.P., celebrated a solemn Mass assisted by the Rev. William A. Hinnebusch, O.P., and the Rev. John F. Hinnebusch, O.P., brothers of the deceased. Their three sisters of the community of St. Mary's of the Springs, Columbus, Ohio, Sister Regina Ann, O.P., Sister Leocadia, O.P., and Sister Mary Paul, O.P., were also present for the burial in the community cemetery. The sermon was preached by the Very Rev. Gerard Joubert, O.P.

Condolences The Fathers and Brothers of the Province extend their sympathy to the Very Rev. Alexius Driscoll, O.P., the Rev. Arthur McInerney, O.P., and the Rev. Ignatius Reardon, O.P., on the death of their mothers; to the Rev. Luke Lyons, O.P., and the Rev. Gilbert Graham, O.P., on the death of their fathers; and to Bro. Albert Judy, O.P., on the death of his brother.

Ordinations At Saint Rose Priory, Dubuque, Iowa, on Easter Monday, April 7, 1958, the Most Rev. Leo Binz, Archbishop of Dubuque, conferred the orders of Exorcist and Acolyte on Brothers: Kenneth Hodgson, O.P., Valerian Thomas, O.P., Donald Pikell, O.P., Lambert Trutter, O.P., Fidelis Walker, O.P., Justus Pokrzewinski O.P., Bede Jagoe, O.P., Honorius Hunter, O.P., Hubert Riley, O.P., Marcellus Rooney, O.P., Benjamin Russell, O.P., Pius Stenger, O.P., Linus Up-de-Graff, O.P., Dalmatius Madden, O.P., Wilfred Leuer, O.P., Raphael Rearden, O.P., Kieran Redmond, O.P., Declan Keating, O.P., and Harold Ostdiek, O.P.

In the same ceremony, twenty-one brothers were raised to the subdiaconate: Bertrand Ebben, O.P., Basil Fabian, O.P., Urban Kasper, O.P., Jude Johnson, O.P., Philip Lamberty, O.P., Matthew Hynous, O.P., Dominic Nash, O.P., Kilian O'Malley, O.P., Malachy Quinn, O.P., Boniface Perry, O.P., Ephrem Schwind, O.P., Edward Sullivan, O.P., Ralph Rogawski, O.P., Cyril Dwiggins, O.P., Charles Fogarty, O.P., Bonaventure Zusy, O.P., Camillus La Pata, O.P., Eugene Monckton, O.P., Richard Daniel, O.P., George Nintemann, O.P., and Paulinus Counahan, O.P.

On May 24th, the Most Rev. Celestine Daly, O.P., S.T.M., Bishop of Des Moines, raised sixteen Dominicans to the priesthood in the chapel of St. Rose Priory. Ordained were the Rev. Fathers Maurice Johnston, O.P., Bernard O'Riley, O.P., Marcolinius Nouza, O.P., Matthias Walsh, O.P., Austin McGinley, O.P., Ferrer Ryan, O.P., Francis Shaw, O.P., Thaddeus Sehlinger, O.P., Benedict Meis, O.P., Joseph Haddad, O.P., Andrew Kolzow, O.P., Timothy Gibbons, O.P., John Rock, O.P., Luke Feldstein, O.P., Louis Bertrand Kroeger, O.P., and Anthony Schillaci, O.P.

Professions The Very Rev. Michael Joseph Clancy, O.P., Prior of the Dominican House of Studies, River Forest, Illinois, received the renewal of the simple vows of Laybrother John Massias Burke, O.P., on February 3, 1958.

At St. Rose Priory, Dubuque, on April 20, 1958, Laybrother Nicholas Morgan, O.P., renewed his simple profession before the Very Rev. Anthony Norton, O.P., Prior. Laybrother Lawrence Krish, O.P., pronounced his renewal of vows on May 1st.

Dedication On the feast of Saint Thomas Aquinas the development of the Newman Foundation and Apostolate at the University of New Mexico reached a climax with the formal dedication of their recently-completed buildings. Archbishop Byrne, of Santa Fe, blessed the new facilities, and Bishop Metzger, of El Paso, then offered a Pontifical Low Mass. Bishop Schexnayder, of Lafayette, Louisiana, preached the sermon. Also present in the sanctuary were the Bishop of Gallup, the Provincial of St. Albert's Province, the Vicar General of the Archdiocese, and other Newman chaplains. A reception and banquet followed the ceremonies. Stationed in Albuquerque and providing an extensive religious, intellectual, and social program for the students are: the Rev. Fathers Anselm Townsend, O.P., Richard Butler, O.P., Timothy Sullivan, O.P., and Bartholomew Ryan, O.P.

Convention During March the Province was host to the several thousand Tertiaries attending the National Congress of the Third Order of Saint Dominic in Chicago. Featured speakers included the late Samuel Cardinal Stritch, the Most Rev. Celestine Daly, O.P., the Very Rev. Alexius Driscoll, O.P., and the three American provincials.

Celebrations On March 6, 1958, the Faculty and Students of the House of Philosophy, River Forest, held Scholastic Exercises in honor of St. Thomas. Bro. Vincent Ferrer Sist, O.P., read a paper entitled: *The Second Regency of St. Thomas at Paris*. In the scholastic disputation, Bro. Alan Burns, O.P., defended the thesis: "Besides the Particular Sciences and Arts There Is Required Another Science Which Is Called Metaphysics." Bro. Cajetan Fiore, O.P., was the objector, and also directed the student chorus in several numbers. Master of Ceremonies for the evening was Bro. Conrad McElroy, O.P.

A similar observance was held at the House of Theology, Dubuque, Iowa, developing the general theme of the relationship between the Church and Mary. *Current Thought on the Relationship of Mary and the Church* was the paper delivered by the Rev. Mr. Cornelius Kelly of Mount St. Bernard Seminary. The thesis, "The First Principle of Mariology Is Not the Relation Between Mary and the Church, but Is the Divine Maternity," was defended by Bro. Anthony Schillaci, O.P., and objected to by Bro. Joseph Haddad, O.P. Bro. Matthias Walsh, O.P., was the Master of Ceremonies, and Bro. Malachy Quinn, O.P., directed the *Schola* in several examples of contemporary Marian music.

During the Triduum before the feast of St. Vincent Ferrer, exercises were held in his honor at the Dominican House of Studies, River Forest. The preacher was the Rev. Reginald Malatesta, O.P.

On the feast itself the finals in the annual Saint Vincent Ferrer Oratorical Contest were held. Winners were: Bro. Cajetan Fiore, O.P., Bro. Conrad McElroy, O.P., and Bro. Albert Judy, O.P. Other finalists included: Bros. Leonard Cochran, O.P., Peter Hereley, O.P., and Dennis Lyons, O.P. Bro. Angelus Boyd, O.P., introduced the speakers. The preaching program of which the contest is a part is directed by the Rev. John Thomas Bonée, O.P., together with the Rev. Jude Nogar, O.P.

Blessing

The new three-manual pipe organ at St. Rose Priory, Dubuque, was solemnly blessed on February 21, 1958, by the Rev. Bernard Schneider, O.P., Provincial Director of the Third Order. The organ, a gift from the Province's Tertiaries, was designed by Mr. Frank Gorton, Jr., who played the dedicatory recital.

■ The Mission Chronicle ■

THE DOMINICAN MISSIONARY WORLD

**One out of
Every Ten**

The Dominican Order from its very foundation has had the exalted ambition to work among those people who still do not know the Gospel. To the Sons of Saint Dominic there has always been present the challenge, one of highest generosity, to respond to the highest ideal of their apostolate, the evangelization of the world. . . .

One out of every ten Dominicans today is devoted to missionary activities. There are 9,319 Dominicans in the world today; of this number, 764 work in territories assigned to them by the Congregation for the Propagation of the Faith. Many others, however, devote themselves to lands under the immediate supervision of both the Oriental and Consistorial Congregations.

The Sacred Congregation for the Propagation of the Faith has confided nineteen ecclesiastical territories to the care of the Dominican Order:

- a) 2 *archdioceses*: Foochow (China), Port-of-Spain (Trinidad, W. I.).
- b) 6 *dioceses*: Amoy, Funing, Tinchow (China); Multan (Pakistan); Kroonstad (South Africa); St. George the Great (Trinidad, W. I.)
- c) 7 *Vicariates-Apostolic*: Haiphong, Bacninh, Taibinh, Langson (Indo-China); Puerto Maldonado (Peru); Curacao (West Indies); Niangara (Belgian Congo).
- d) 4 *Prefectures-Apostolic*: Kienow (China); Canelos (Ecuador); Kaohsiung (Formosa); Sokoto (Nigeria).

The Sacred Congregation for the Oriental Church has also assigned to us the missions of the Mossel Bay area in the Union of South Africa.

These twenty territories confided to the care of the Dominicans (not including others which have been given to it by the Oriental Congregation) embrace an area of approximately 820,000 miles, with a population of some 38 million people. In this vast area are to be found 10 million Moslems, 20 million pagans, 1 million Protestants and 1½ million Catholics. The rest are of various other denominations.

**A Chain of
Outposts**

Above and beyond the territory especially confided to the care of the Order, the enthusiasm and ardor of its missionary spirit extend themselves to other lands through a veritable chain of missionary outposts, namely:

- a) *In Europe*: Norway, Switzerland, Finland and Denmark.

- b) *In Africa*: Northern Morocco, Camerum, Senegal; (Southern) Stellenbosch, Transvall; Lagos (Nigeria).
- c) *In Asia*: Tokyo, Sendai, Shikoku (Japan); (Note: The latter two were originally Dominican foundations, but with later missionary development were transferred to the care of the native clergy.) Throughout the mainland of Asia and into the Middle East, from Hong Kong to Colombo, Ceylon, north to Bahawalpur in Pakistan, northwest to Smyrna in Turkey and then on to Beirut in Lebanon, there exists a chain of Dominican missionary centers.
- d) *In America*: Puerto Rico, Cuba, Santo Domingo, Brazil, Granada (in the West Indies); Venezuela.
- e) *In Oceania*: 85 Dominicans have organized their own province in Australia and work there as well as in New Zealand and the Solomons.

In the Philippines, the Province of the Most Holy Rosary, whose 690 members are devoted exclusively to missionary work, toils untiringly to spread the Gospel throughout those Islands. Their Province may well boast of its wonderful achievements, e.g., the largest Catholic University in the Orient, the University of *Santo Tomas*, with some 18,000 students.

Of special interest is the ever-growing missionary efforts of our Fathers in Pakistan with its 77 million inhabitants, of which 257,000 are Catholics. This year, there are 67,000 of these Catholics under the care of the Dominicans. There is a hoped-for goal of 100,000 Catholics within the next four years—a truly wonderful fruit of thirty years' labor!

—Translated from *Missioni Domenicane* (March-April, 1958),
a publication of the Italian Dominicans, by Bro.
Bonaventure Matarazzo, O.P.

■ Letters from Pakistan ■

Report of the Mission Superior Four places in our district now have resident priests: Bahawalpur, Loreto, Rahimyar Khan, and Chishtian. Father Arnold opens the NE section with zeal; he will have Holy Saturday Mass at Chishian, then on Easter he will say Mass at Hasilpur, Harunabad and Bahawalnagar; it will be a day of hard travel for him. He lives in a rented house costing \$10 per month, perhaps not worth that much. However, it is the best available house in that area. The city water supply together with the electricity stop 100 yards from the house.

We plan to have an Easter dinner (just a mouthful) for our parishioners of Bahawalpur. Very Reverend Father Provincial gave an Easter gift which makes the celebration possible. Curry-rice for all, plus sweets for the children will be the treat for Easter.

—Fr. Louis Scheerer, O.P.

New Church and Hospital The feast of Saint Joseph marked the beginning of the construction of the church. Fr. Louis (Scheerer) blessed and broke the ground. Plans for the church have been approved by the Municipal Committee. The style will incorporate some of the features of the local architecture.

Today there is no church in the 35,000 square miles of our territory. Our Lord has come to some very humble places this past year, many not better than the place of His first coming. At least that was graced by the presence of His Virgin Mother. Now that He has shown us how condescending He can be, we hope that He will make manifest some of the glory which surrounds Him.

The twelve-bed hospital is one-quarter complete. The mobile medical unit with portable X-ray and polaroid developer had its first trial in Loreto last week. There happened to be a small epidemic of respiratory infections with diarrhea and vomiting among the babies. Luckily, the weather is still a little cool and we had some aureomycin and sulfa on hand. I was glad to see that the generator would still run after being in a dust storm.

—Fr. Luke Turon, O.P.

Construction of Other Buildings The priory is having the finishing touches put to it, such as the cross on the facade of the building which we borrowed from the shield of our Order. It is set in relief in black and white marble chips high above all else, so it can be seen from a distance.

The Sisters' Convent is very well along, and with God's help, will be complete when the eight Sisters from Sparkill arrive in October of this year.

The work on the school, which could be very quickly completed, has slowed down until the financial situation improves.

—Bro. Thomas Aquinas, O.P.

A Visit by the Priest-Doctor Father Luke Turon, our doctor in the field, came here with his mobile medical unit, three days ago. It was excellent timing. We've been running into some sort of disease that is taking a toll of small children; not school children, but the nursing ones.

Since Fr. Luke's arrival, the situation has returned to normal. After running through the more seriously ill infants, he opened shop for one full day just for infants. After that, we held examinations for the school children. There is no need to tell you that he sets a pace which demands a 'four-minute-mile man' to keep up with him. He's tops!

For the school children the list of troubles are mostly chronic eye troubles—the kind not obvious to the inexperienced. The difficulty in giving adequate medication and telling the child to repeat it twice, thrice, or more times a day, is the same here as elsewhere: it just cannot be done without great loss of medicine and no end result. As a consequence, we must follow up the work and administer some sort of a program.

It seems at present that the better course is to gather the few children needing sustained treatment at the time of our "milk-break" in the morning. While they are drinking their milk (American relief powdered milk; the children think it comes from trees, so we have to sweeten it for palatability),—we can slip them their medical requirements.

—Fr. George Westwater, O.P.

Report from one of the newer stations Our parish is about one and a half times the size of New Jersey; our Catholics are scattered over this area in some 90 villages. In some places, there might be only one family; in Feroza, our largest Catholic settlement, there are 45 families. To give all the chance to receive the Sacraments at least 3 or 4 times a year is a time-consuming, but most necessary part of our life.

When we're here in the city, there is a constant stream of people to our bunga-

low; some merely to say "*salaam*," others with problems—illnesses, domestic trouble, trouble with their landlords. This is a new area and many people are coming down from Punjab. This migration has led to the writing of hundreds of letters to determine the religious facts about the new arrivals.

Then there is the job of meeting with the government officials to acquire land for our building projects. We are happy to say that now, at last, we are on the point of acquiring 12 acres in a very fine location. To see a Catholic church arise among the mosques will be a heartening sight for our poor people, some of whom have never attended Mass in a church in their entire lives. However, before we build the church, we must put up our schools and dispensary.

In our area, we have primary schools in Feroza, Sadiqabad and Rahimyar Khan itself. In these schools there are about 200 students, the children of poor Christians and Muslims. Classes are taught in Urdu. The other schools which we shall build will be English schools, principally for children from upper class Muslim families. Education will be our principal means of apostolate among the Muslims.

—Fr. Hyacinth Putz, O.P.

Observations of a new missioner Pakistan has turned out to be far better than I pictured it. Particularly here in the Loreto outpost there is no notion of the teeming masses that I always associated with all of Asia. Summer, no doubt, will be different, but so far we have had good weather. Storms, such as the present one, are rare—which is a good thing. This whirling sand makes vision nearly impossible. It even rushes into our house, though it always appeared air-tight. There is now an inch of sand covering everything—so I'll be glad to take my bucket-bath when it subsides.

Funny, the children here grow so accustomed to bright, dead-calm days that they consider something like this a treat. Their greatest fun, though, is when it rains—which only happened once since I've been here. They race around the wet sand, somersaulting, shouting and wrestling.

—Fr. Terence Quinn, O.P.

Easter in Pakistan Easter was a beautiful day here. In the morning I went to one of the villages to say Mass and also to join in the celebration of this great feast with the natives. They earnestly look forward to Father Sahib's coming and deem it an honor for us to come on such a special feast day.

Here in Bahawalpur, people were all dressed up for the day. New shirts, *pyjams*, *saris*—they all looked their best in their native finery. We had one Mass in the morning and one in the afternoon. Most of our people made a day out of it and stayed for two Masses. In between Masses, they met and chatted with each other and also sang to the accompaniment of their native musical instruments. It was a little tiring for us, yet it was refreshing to see the Catholics grasp the true, joyous theme of Easter.

—Fr. Bertrand Boland, O.P.

A New Pastor Since my last news letter I have been constantly on the move. Father Bertrand (Boland) and I made a trip to Lahore. I was seeking personnel; he was gathering information about the school system. While in Lahore, I made a private retreat. On my return Father Luke (Turon) and I completed a preparatory tour of my parish for the Bishop's Confirmation tour. Then I drove our jeep for "His Lordship" (a British title for Bishops) during his week of journeying.

As a "quasi-pastor" I am forced to take an interest in statistics. In the Chish-

tain area we had seventy-two Baptisms and eighty Confirmations. The Church is growing there and, please God, it will continue to grow when the Holy Sacrifice of the Mass is offered regularly in all its villages.

I will move over to Chishtian during Holy Week. Thus far I rented a nice Muslin house.

—*Fr. Ferrer Arnold, O.P.*

**A Prospectus
of the entire
Mission**

Our whole Mission Territory can be pictured as a Y-shaped area, 400 miles at the widest point; an area of 35,000 sq. miles, four times the size of the State of New Jersey.

Bahawalpur, our central mission station, is at the junction of the "Y." Here, St. Dominic's Priory has been completed, providing quarters for our future Bishop of BWP and 10 Dominican Priests and Laybrothers. The boys' school is also sufficiently completed for one class to open with Fr. Bertrand Boland in charge. We are anticipating the arrival this fall of the Dominican Sisters of Sparkill, N. Y., who will staff this and the girls' school. The Sisters' Convent is rising rapidly and Father Turon, our M.D., is hoping for early completion of his small hospital. Plans for the church were passed by the civil authorities on St. Patrick's Day, only two days after being submitted. The illustrious missionary to the "Isle of Saints and Scholars" must surely have wielded his heavenly shillelagh for this unheard of quick action. All this building has been under the very able guidance of Bro. Thomas Aquinas, Fr. Louis' (Scheerer) right-hand man on construction work.

In Leah, 180 miles up the west arm of the "Y," Fr. Westwater and Fr. Quinn have begun their school and church. Leah is unique in that it is a completely Catholic settlement and is located in the Thal Desert, an area being settled by the government in which a section of each village is set aside for Catholics.

In a little place called Chishtian, 80 miles up the east arm of the "Y," Father Arnold opened a new Mission on Holy Saturday.

Here in our southern missions (at the base of the "Y"), Fr. Putz and I are still in our rented bungalow awaiting governmental approval of the 12 acres of land for which we have applied, so our building program is still marking time.

—*Fr. Timothy Carney, O.P.*

**Children are the
About three weeks ago, a classic reply from one of our aspiring
some everywhere Christians was made. Being in some relative doubt if she were
baptized or not, I asked a little girl if she was baptized. Receiving
the native affirmation "Aho," I then asked, "When?" She replied, "This morning"
—the day was Ash Wednesday and she considered that the ritual of ashes now
made her a full-fledged member of the Church.**

—*Fr. George Westwater, O.P.*

**School in
Bahawalpur**

It looks as though we will open our new English School on the 1st of May. We now have a qualified teacher and we will have one or two classrooms ready in the school building. Things didn't look too promising last month, but thanks to your prayers, everything turned out fine. The people are desperately trying to get their children into our school. When they heard that it was going to be run by Americans they were more than pleased. It seems that America is some sort of a Utopia for them. We are very eagerly awaiting the arrival of Mother Kevin, O.P., and her band of new Missionaries from Sparkill, N. Y.

—*Fr. Bertrand Boland, O.P.*

■ The Sisters' Chronicle ■

Congregation of the Immaculate Conception, Great Bend, Kansas

The Very Rev. John A. Driscoll, O.P., American Socius to the Most Rev. Michael Browne, O.P., Master General, honored the Community with a visit on February 6.

On April 17, the Rev. Victor Nadeau, O.P., of Sokoto, Nigeria, presented a slide-illustrated address to the Sisters and Prep Students giving an insight of missionary activities and life in the Vicariate of Sokoto. Of special interest were the pictures of Gusau where five Sisters of the Congregation are now stationed. An added feature were the slides of St. Dominic's birthplace, Calaroga, Spain.

On April 27, the Kansas Chapters of the Thomist Association held the annual joint Chapter Meeting of the Dodge City and Great Bend Chapters at the Immaculate Conception Convent. This meeting climaxed the year's study of the Holy Scriptures conducted by the Rev. Arthur Kinsella, O.P., instructor for the two Chapters. The Most Rev. John B. Franz, D.D., officiated at the Holy Sacrifice and addressed the assembled Thomists. The Very Rev. James R. Gillis, O.P., director of the Spiritual Institute of Theology at the Dominican House of Studies, River Forest and Lector Primarius at St. Rose Priory, Dubuque, was the guest speaker. Lay representatives spoke on the message of Lourdes.

Congregation of St. Catharine of Siena, St. Catharine, Kentucky

The National Office at Crusade Castle, Cincinnati recognized the mission leadership of Sister Mary Ellen by conferring upon her the Paladin Leadership award.

Sisters Mary Andrew, Marian, Gerald Vincent, Mary Samuel, Judith, Denise, Ann Frederick, Laetitia Ann, Ursula Marie, Jean Ann and Margaret Louis represented the community in the Boston Archdiocesan Sisters' Orchestra at the February Commemorative Program.

Saint Dominic School for Boys, Memphis, was formally dedicated on Sunday, March 16. The Right Rev. Monsignor J. H. Shea bestowed the blessing. He was assisted by the Rev. Patrick Lynch.

Sister Paschala has a story in the new vocational book, "Melody in Your Hearts."

Sister Gregory Anne, president of Louisville's Vocation Club, sponsored an "imitation" investiture of the habit according to the Dominican rite, in Assumption High School on Sunday, March 30. The Rev. Francis Connolly, O.P., presided at the investiture. The Rev. J. R. Desmond, O.P., preached to an audience of more than five hundred.

Sister Barbara of the Saint Catharine Hospital, McCook, Nebraska, has been

appointed executive councillor of the Nebraska Conference of Catholic Hospitals.

The Rev. Pierre Conway, O.P., delivered the Baccalaureate sermon on Sunday, June 1 in Saint Catharine Chapel.

On this same date the Academy graduation exercises were held in the Chapel. The Rev. James W. Thompson, C.R., spoke.

The Very Rev. Patrick Conaty, O.P., gave the commencement address to the Junior College students and friends on June 2.

Sister Benedict Heffernan died recently. R.I.P.

Congregation of St. Mary, New Orleans, Louisiana

The Aspirants, Postulants and the Junior Sisters from Rosaryville, the Dominican Novitiate, presented a stimulating Vocation Program to the students of St. Mary's Dominican College on March 17.

On March 23 many of the Sisters attended the dedication of the Mater Dolorosa shrine erected in memory of Sister Mary Margaret Sustendal and her two companions, Sister Mary Anthony Gerard and Sister Mary Berchmans Shanks, who opened Mater Dolorosa School in Independence, Louisiana—the first Catholic school in this area.

During the month of June ten Postulants received the Holy Habit of St. Dominic, thirteen Novices pronounced Temporary Vows and eight Junior Professed Sisters made their Perpetual Profession in the Rosaryville Chapel.

On Sunday, June 22, a Solemn High Mass was offered in the Rosaryville Chapel to commemorate the Silver Jubilee of Sister Mary Edward and Sister Mary Roberta. Following the Mass a reception was held for the Jubilarians, their families, members of the clergy and Sisters of the Community.

Congregation of the Sacred Heart, Caldwell, New Jersey

On April 19, 1958, the following Sisters made their Final Profession: Sister Mary, Sister M. Stephen, Sisters M. Alexis, Sister M. Brenden, Sister M. Dolores, Sister M. Rosaleen, Sister M. Jeanne, Sister M. James, and Sister M. Irene. Very Rev. Msgr. Walter G. Jarvis of Seton Hall University, South Orange, N. J., presided and delivered the sermon.

The Sister Formation Conference held recently at the College of Mt. St. Vincent, Mount St. Vincent-on-the-Hudson, N. Y., was attended by Rev. Mother M. Dolorita, Sister M. Marguerite, President of Caldwell College, Sister Marita, Registrar of Caldwell College, and Sister Maura, Mistress of the Postulate.

The scholarly activities of the Sisters of Caldwell College were numerous during the past few months. Many departments were represented at General and Special Meetings or Conventions. Also numerous lectures were given by members of the College Faculty.

A Science Work-Shop for Seventh and Eighth Grade Teachers was held in Albertus Magnus Science Hall of Caldwell College. The General Meeting opened with a discussion and demonstration relative to the International Geophysical Year.

Discussion periods and a tour of exhibits concluded the morning session. In the afternoon there were panels on various scientific topics. After the Sisters had attended the panels of their choice, a final General Discussion period was held. A syllabus for elementary science has been compiled by Sister M. Carmel, Caldwell College, Caldwell, N. J., as a result of this work-shop.

The First Annual Mother M. Joseph Debate Tournament was held at Caldwell College on April 19, 1958, with twenty-one schools participating. The Tournament

was sponsored by Chi Rho Chi Forensic Society, Caldwell College, and the trophy was donated by Caldwell Chapter of Delta Epsilon Sigma. The winner was a student from Academy of the Sacred Heart, Bronx, N. Y.

Congregation of the Holy Cross, Amityville, New York

Rev. Thomas K. Cornelly, O.P., recently conducted a retreat for the tertiaries of the Third Order of St. Dominic at Our Lady of Prouille Retreat House.

A lecture on the Dominican Mission at Pakistan was delivered by the Rev. Richard Vahey, O.P., to the novices and postulants at Queen of the Rosary Novitiate during the month of April.

His Excellency, Most Rev. Amleto Giovanni Cicognani, D.D., Apostolic Delegate in the United States, visited with the Sisters of St. Agnes Cathedral Parish, Rockville Centre, New York.

A Musicale presented by the Sisters' Orchestra and Glee Club to raise needed funds for the projected expansion and building projects was held on four Sundays in April and May for the relatives and friends of the Sisters.

Sister M. Clare Louise, O.P., Vocation Directress, addressed a group of Girls Scouts at their Communion Breakfast on April 27 at Miraculous Medal Parish, Queens.

On May 1, His Excellency, Most Rev. John J. Boardman, D.D., blessed the newly erected convent in Good Shepherd Parish, Brooklyn.

His Excellency, Most Rev. Walter Philip Kellenberg, D.D., Bishop of Rockville Centre, visited the Mother House on June 21 to preside at the Commencement Exercises of the students of Queen of the Rosary Academy, Amityville.

The following Sisters died recently: Sisters Clementine, Huberta, Generose, Teresa Joseph and Teresita. R.I.P.

Congregation of the Foreign Mission Sisters of St. Dominic, Maryknoll, New York

Eight Maryknoll Sisters from different missions—Hong Kong, the Philippines, Hawaii, Panama, Nicaragua, Bolivia—attended Fordham University's Sixth Annual Conference of Mission Specialists January 25-26. The subject discussed this year was "The Role of the Catholic Educator in the Mission World."

Several Maryknoll Sisters attended the three-day Institute on the Hungers of Mankind—Physical, Intellectual and Spiritual—sponsored by the National Council of Catholic Women in commemoration of the 10th Anniversary of the Declaration of Human Rights. The Conferences were held at the World Affairs Center, United Nations Plaza, New York City. Sister Maria del Rey spoke on the closing day on the topic "Spiritual Hunger."

Since February, two new missions have been opened by Maryknoll Sisters in South America. In Arequipa, Peru, the new house will be staffed by Sister Anne Claudia and Sister Joanne Maret. They will work among the Misti Indians, whose name derives from the highest mountain in the area—Mount Misti. The house in Azangaro, Peru, where the Sisters will work among the Aymara Indians, has been opened by Sister Anne Marion and Sister George Francis.

During Easter Week—April 8-11—Socio-Economic Conferences sponsored by the International Catholic Rural Life Movement and the Fordham Institute of Mission Studies, were held at the Maryknoll Major Seminary, Maryknoll, New York for the purpose of "seeking ways to integrate religious and cultural efforts in underdeveloped areas of the world with action in the social and economic fields." . .

On April 15, a Medical Social Work Department was opened in the Maryknoll Sisters' Queen of the World (Inter-racial Hospital in Kansas City, Missouri. Only 15% of the general hospitals in the United States (and only 2% of those with less than 100 beds—such as Queen of the World Hospital) have this specialized service for patients.

Mother Mary Columba, the Mother General of the Maryknoll Sisters, and her companion, Sister Michel Marie, returned to the Motherhouse in Maryknoll, New York on April 25 after six weeks in visitation of convents in Panama, Nicaragua, Mexico, South Carolina and Texas. They also were present for the laying of the foundation stone for a new T.B. Hospital to be staffed by Maryknoll Sisters in Monrovia, California, where the Sisters are working among the Japanese.

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Congregation of the Most Holy Rosary, Newburgh, New York

At the New York Regional Meeting of the Association of Catholic College Teachers of Sacred Doctrine, held at Fordham University, in March, Sister Mary Consilia, O.P., was elected to the Board of Regional Officers.

Four Faculty members of the Mount Saint Mary College attended the National Convention of the Association of Catholic College Teachers of Sacred Doctrine held in Philadelphia April 7th and 8th.

Mt. St. Mary College was represented on April 9 at an invitational meeting in White Plains to consider the needs and facilities for further higher education in Dutchess, Orange, Rockland, Sullivan, Ulster and Westchester Counties. Religious and secular educators from the seven counties discussed the future of the County Community College.

His Excellency Most Rev. Thomas J. McDonnell, D.D., co-adjutor bishop of Wheeling, West Virginia, presided at the Commencement Exercises of Mt. St. Mary Academy on May 30. The Rev. Charles B. Quirk, O.P., Ph.D., of Providence College gave the address.

The Very Rev. George C. Reilly, O.P., S.T.D., Ph.D., Prior of the Dominican House of Studies, was the speaker for Class Day, May 29.

Sister Mary Dominic Carroll died at the Motherhouse on February 24 in the 59th year of her Religious Profession. R.I.P.

Congregation of the Immaculate Conception, Ossining, New York

Mother Rose Xavier, O.P., has recently returned to the Motherhouse after making her visitation to each of the Community's Convents.

On March 23, Archbishop Richard J. Cushing of Boston presided and spoke at the annual guild meeting founded to aid the Sisters at the Roxbury Convent.

Rev. Francis N. Wendell, O.P., Editor of the *Torch* and Provincial Director of the Third Order, and his assistant, Rev. Regis Ryan, O.P., were recent visitors to Mariandale. They spoke to the newly organized chapter of the Third Order which is under the direction of the Rev. Vincent C. Donovan, O.P.

On March 10, Sister John Marie Mitchell and Sister Catherine Joseph Hanrahan pronounced their final vows at the Motherhouse.

Sister Mary Dominic Donovan, O.P., the oldest living member of the community, died on February 16 after fifty-six years of service to the sick poor of New York City. R.I.P.

Congregation of Our Lady of the Rosary, Sparkill, New York

Rev. Mother Paula, O.P., Mother General of the Dominican Sisters of Oakford, South Africa, visited at Sparkill and showed color slides depicting the work of her community in South Africa.

At the ceremonies of Reception and Profession in May, forty-seven postulants received the Dominican Habit and thirty-six novices made First Profession.

Rev. Mother Mary Kevin, President of St. Thomas Aquinas College, and some of her associates attended the Convocation of the Board of Regents at Albany on April 25. Faculty members also attended an all-day demonstration of educational TV given at Albany on the day preceding the Convocation.

St. Thomas Aquinas College has been admitted to institutional membership in the Conference of Catholic Colleges and Universities of the State of New York.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

On March 2 the Rev. Thoralf Norleim, O.P., gave a piano concert at the Motherhouse for the benefit of their Dominican monastery in Norway.

Mother M. Rosalia, O.P., attended the Midwest Regional Meeting of the Conference of Major Superiors of Women's Institutes of the United States held in Chicago on March 26-27.

Sister Marianne and Sister M. Monica attended the University of Kentucky Foreign Language Conference, April 24-26. Sister Monica read a paper entitled, "Latin—Our Challenge."

On Ascension Thursday, His Excellency, the Most Rev. Floyd L. Begin, offered a Pontifical Low Mass of Thanksgiving in the Convent Chapel of the Motherhouse to commemorate the Silver Jubilee of Sisters M. Raymond, Catherine, Florence, Dennis, Alma, Philip, and Lucille.

Congregation of St. Mary of the Springs, Columbus, Ohio

The Most Rev. Clarence G. Issenmann, S.T.D., Bishop of Columbus, officiated at the laying of the cornerstone for the new Mohun Hall Infirmary, at St. Mary's. The ceremony on April 13 was attended by many Dominican Fathers, including the Very Rev. William D. Marrin, O.P., Provincial, by several monsignori, and by pastors from the various parishes. After the dedicatory address by the Very Rev. Ferrer Smith, O.P., Regent of Studies of St. Joseph's Province, a dinner was served to the clergy, doctors, and other guests.

Under a grant from the National Science Foundation, the Ohio State University awarded a full year of graduate study in biology to Sister Thomas More, O.P.

Governor Ribicoff of Connecticut gave the June commencement address at Albertus Magnus College, New Haven.

On April 8, Sister Mary Edmund Gordon, O.P., died at Mt. Carmel Hospital, Columbus, Ohio. A native of Somerset, Ohio, Sister taught in parochial schools in Ohio, Pennsylvania, and Michigan. She is survived by two brothers, one of whom is the Very Rev. F. A. Gordon, O.P., chaplain of Albertus Magnus College, New Haven, Conn.; a sister, Sister Virginia, O.P., Vicar General of St. Mary's Community; and by two nieces, Sister M. Frederick, O.P., and Sister Miriam, O.P. R.I.P.

Congregation of St. Cecilia, Nashville, Tennessee

Mother Joan of Arc, O.P., Prioress General, and Sister Miriam, O.P., Super-

visor of Schools, attended the annual meeting of the National Catholic Educational Association, held in Philadelphia, April 8-11.

Zenon Tuczynski, noted Catholic pianist, of Chicago, gave a piano recital in the auditorium of St. Cecilia Academy, Nashville, on April 13. Mr. Tuczynski studied with the famous pianist, Paderewski, and has played in the greatest concert halls in America and in Europe.

Miss Eleanor Martin, a member of the senior class of St. Cecilia Academy, won first place in a contest sponsored by the Nashville United Nations Association. Her prize was a trip to New York, including a tour through the United Nations building.

The annual Piano Auditions, sponsored by the National Guild of Piano Teachers, were held at St. Cecilia Academy on May 1 and 2. Miss Garnett Manges, of Maryville College, Maryville, Tennessee, was the adjudicator. Sister Anastasia, O.P., a member of the National Guild of Piano Teachers, is head of the Music department of St. Cecilia Academy.

The 98th annual commencement exercises of St. Cecilia Academy were held in the new auditorium-chapel on June 6. The Most Rev. William L. Adrian, D.D., was celebrant of the commencement Mass, and distributed honors to the seniors. The Rt. Rev. Msgr. Joseph H. Siener, pastor of St. Henry's Church, Nashville, was the speaker.

Our Lady of the Valley Convent, Kettle Falls, Washington

April 13 was the big day of the ground breaking ceremony for Immaculate Heart of Mary Retreat House in Spokane. The building will be completed by fall and retreats will be scheduled for weekends alternately for men and women. Dominican Sisters from Kettle Falls will take care of the management and domestic affairs of the retreat house.

So far this year, two retreats have been held at Kettle Falls for Gonzaga University girls and two for teen-agers. Retreats for women are scheduled for May and the summer months.

Openhouse for the new convent for the Sisters of St. Mary's Hospital, Conrad, Montana, was held on April 19 and 20.

Congregation of the Most Holy Cross, Edmonds, Washington

On June 15, 1958, Sister M. Romualda Jehle celebrated her diamond jubilee. Sister M. Romualda is one of the two remaining pioneers who came to Aberdeen, Washington, from Newburgh, New York in 1899. Though not presently engaged in any specific duties, Sister Romualda spends much of her time praying for her community and being helpful in many ways.

Others who will celebrate the twenty-fifth anniversary of their first profession are: Sister M. Beatrice Horan, Sister M. Martina Ochoski, Sister M. Joan Lecture, Sister M. Fidelis Halpin, Sister M. Cecilia Horan, Sister M. Dominica Cowgill and Sister M. Dolores Crowe.

Sister M. Jean Dorcy has been invited to participate in the Marian Workshop to be conducted at the University of Dayton, Ohio, in June 1958.

Two sisters are teaching at the Jesuit University in Seattle: Sister M. Ruth Nichoff, Dean of the Nursing School of Seattle University, and Sister M. Veronica Branshaw, who is one of the summer session's Visiting Faculty members.

Fifty per cent of the professed Sisters of the community will attend the summer sessions of various colleges on the West Coast.

Congregation of St. Catherine of Siena, Kenosha, Wisconsin

On February 13, 1958, three postulants received the Habit in the Motherhouse chapel. Jane Ann Richards from Stevens Point, Wis., became Sister Marie de Chantal; Mary Katherine Kusch of Kenosha, Wis., received the name of Sister Mary Martin de Porres and Nancy Anne Backes of Milwaukee, Wis., received the name of Sister Mary Pius. Sister M. Antoninus pronounced Final Vows at the same ceremony. The retreat preparatory to the ceremonies was preached by the Rev. Walter Conway, O.P., of St. Pius Parish, Chicago, Ill.

Sister M. Angelica, Prioress, and Sister M. Annunciatia, Novice Mistress, attended the Midwest Regional Sister-Formation Conference in Chicago, March 22-24.

Mother M. a'Kempis, while making her visitation of the Houses in the Western States, attended the Institute on Medico-Moral problems in San Francisco. Following this, she attended the Annual Convention of Western Hospitals held in San Francisco April 21 through 24.

Sister M. de Sales O'Mahoney died on March 24, at Holy Rosary Hospital, Ontario, Oregon. R.I.P.

Congregation of St. Catherine of Siena, Racine, Wisconsin

The National Catholic Educational Association convention in Philadelphia during Easter week was attended by Sisters Albertine, Rose, Charles, Raphael, and Dalmatia.

Among the recent distinguished guests at St. Catherine's were the Very Rev. J. A. Driscoll, O.P., Socius to the Master General; Very Rev. Sebastian Tauzin, O.P., Toulouse, France; Rev. V. Carro, O.P., director of the restoration and of the building program at Caleruega, Spain; and Rev. Mother M. Paula, O.P., Oakford, South Africa.

Sister Marie Joseph has been granted a Fulbright Scholarship for summer study in Bogata, Columbia, South America.

Newly-opened schools in Pewaukee and in Verona, Wisconsin, will be staffed by the community in September, 1958.

Sister Xavier Hemmen died February 6 in the sixty-second year of her religious profession. R.I.P.

Congregation of the Most Holy Rosary, St. Clara Convent, Sinsinawa, Wisconsin

The statue of our Lady which the Rev. Thomas McGlynn, O.P., has sculptured for a niche just above the main entrance to the Basilica of our Lady at Fatima was sent to Portugal after Easter. To complete the statue Father McGlynn designed a rosary of ivory beads strung on stainless steel. Since the Congregations of Dominican Sisters in the United States have contributed so generously to the work, Father thought it would be appropriate to have Dominican Sisters present the rosary to His Holiness for his blessing. At Father McGlynn's suggestion Sister Marie Antoinette of Pius XII Institute, Florence, Italy, was the delegate of the American Dominican Mothers General for the purpose. Accompanied by Sister M. Timothea, Sister Marie Antoinette brought the Rosary to Rome on February 28. The following morning His Holiness received the Sisters in private audience and blessed the rosary.

Rosary College received a grant for the Library through the American College and Research Libraries from funds granted by the United States Steel Foundation.

Rosary College sponsored a lecture series honoring the memory of Sister M. Thomas Aquinas, former president of the college. The three lectures were: "The Catholic and the Liberal Society," by Mr. John Cogley, editor of *Commonweal*; "Common Sense and St. Thomas," by Mr. Frank Sheed of Sheed and Ward; and "Recent Developments in the American Labor Movement," by the Very Rev. Msgr. George Higgins of the National Catholic Welfare Conference.

Sister Maria Michele of Rosary College has received a grant from the Institute of International Education Board of Foreign Scholarships to participate in an Italian language and civilization seminar in Florence, Italy, this summer.

Sister M. Elaine of Edgewood College has been awarded a National Science Foundation Faculty Fellowship which will enable her to complete her doctrinal work at the University of Wisconsin where she is majoring in endocrinology in the department of Zoology.

Edgewood College of the Sacred Heart was accredited by the North Central Association of Secondary Schools and Colleges at its annual meeting on March 28.

On March 28 the Rev. Thoralf Norheim, O.P., of Oslo, Norway, gave a piano concert at St. Clara Convent.

Sisters Mary Celestine, Marie Barbara, Martinette, Beatrice, Laurentine, Mildred and Pierre died recently. R.I.P.

Monastery of Our Lady of Grace, North Guilford, Conn.

On Easter Monday, April 7, the Community returned to North Guilford and moved into the new Monastery of Our Lady of Grace.

The time between prayers during Lent was spent packing the Community's possessions into paper cartons, removing the paint which had made the windows of the Walter House opaque, and shining up the county home building to be returned to the civil authorities who had so magnanimously loaned it to the nuns rent-free. Mayor Richard Lee of New Haven and County Commissioner of Welfare, Francis Looney, have consistently helped the nuns in every way in their power.

The entire moving of the Community was donated by various firms and individuals. The Fusco-Amatruda Co., Contractors, who built the monastery without fee; the P. Mastro Co., plumbing sub-contractors for the new monastery; Mr. Joseph Testori, who is building the enclosure wall on the east side of the new building; and the Foster Electric Co. At the request of the Knights of Columbus Printing Plant, the Smedley Co., professional movers of machinery, took care of the printshop equipment. The Brothers of the Congregation of the Holy Cross, from Notre Dame High School across the street from the Walter House helped immeasurably.

The chapel is not yet completed, and Mass is being celebrated in the parlor each morning. The Blessed Sacrament is exposed for adoration in a smaller parlor which opens onto the Chapter hall where the Divine Office is being held.

Rev. Edward A. Reissner, from St. Catherine's Church, Spring Lake, New Jersey, was the first visiting priest to say Mass for the Community. Rev. John T. Murphy, O.P., from St. Mary's Priory in New Haven, was the first guest-priest to offer the Community Mass. On April 14, Very Rev. Sebastian Tauzin, O.P., former Provincial in South America and now in charge of the restoration of the Dominican Shrines in France (Prouille, Toulouse, etc.) gave a double conference on the places where St. Dominic lived and worked and on the Dominican missionary activities in South America. Father Tauzin stayed over to offer Mass for the Community the next morning. On May 2, the Community's first Friday in the new Monastery, Rev. William B. Greenspun, C.S.P., who had been ordained the day before, offered his first Mass and asked the Community to support his apostolic

activity with their prayers. His father, a Jewish convert, received Communion at the Mass. Father Greenspun was accompanied by a friend, Rev. James Welsh, a priest from the Camden diocese in New Jersey, who offered his Mass for the intentions of the Community.

Dedication of the Monastery of Our Lady of Grace is scheduled for June 7, with Archbishop Henry J. O'Brien, D.D., of Hartford, presiding. The High Mass will be celebrated by Very Rev. William D. Marrin, O.P., Provincial of the Province of St. Joseph. On June 8 there will be an out-door Solemn Holy Hour with three Benedictions of the Blessed Sacrament, to inaugurate public services at the new monastery.

Monastery of the Perpetual Rosary, Union City, New Jersey

On February 2, Miss Jeanne Donovan and Miss Barbara Blair, (now Sister Mary John of the Eucharist and Sister Rose of St. Mary), received the Habit of St. Dominic. Rev. H. Kenny, O.P., was acting delegate to His Excellency the Archbishop and he also delivered the sermon. Rev. Charles Farrell, O.P., presided at Compline which took place before the ceremony started.

Sister Mary Catherine, O.P., pronounced her Perpetual Vows on March 27. Rev. Joseph A. Manning, O.P., was acting delegate. Rev. Columba Moore, C.P., Director of Students of St. Michaels Passionist Monastery, preached the sermon.

On the Feast of Blessed Clare, O.P., a High Mass was celebrated in honor of the Prioress, Mother Mary Clare.

On April 20, the annual Communion Breakfast of St. Dominic's Chapter, took place in the convent basement Hall.

Monastery of the Blessed Sacrament, Detroit, Michigan

On March 6, after Vespers, Sister Mary of the Annunciation, O.P., made her Solemn Profession as a Lay Sister. Rev. C. J. Coletta, O.S.A., officiated at the ceremony, Solemn Benediction followed.

On March 9, Rev. J. Curley, O.P., from St. Dominic's Parish, conducted a Holy Hour for Teenagers. Those present were enrolled in the Angelic Warfare.

The Solemn Novena preceding the great Feast of St. Joseph was conducted by Rev. E. F. Kelly, O.P.

On Easter Sunday, Shirley Marie Bowen of Gaylord, Michigan, entered the enclosure as a Choir Postulant.

On Sunday, April 20, Rev. Father Joseph Odrico Schmid, a Franciscan Missionary who has worked for 20 years in the vast Mission territory of Brazil, South America, visited the community, and after Holy Mass gave the Community an inspiring talk on the great work of the Church in Brazil.

From April 22 to 30, the annual retreat was conducted by Rev. Fr. Joseph Manning, O.P., of Somerset, Ohio.

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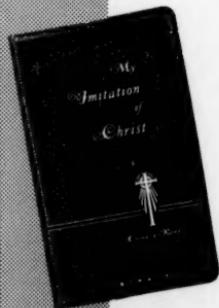
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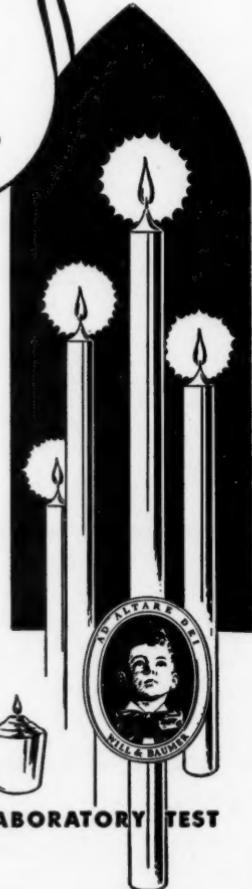


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